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The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XIX

AUGUST, 1927

NUMBER 8



NEW CHAPEL AT TAIRA, JAPAN

SPECIAL ANNOUNCEMENT

“Seventeen Days With Chinese Bandits”

The Story of the Captivity of Our Missionaries

Told By

PROF. KARL H. BECK

One of the Captives

Will Begin in the September

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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

This is the confidence that we have in him, that if we ask anything according to his will he heareth us.
—1 John 5:14

The man who is ready to risk all for God can count upon God to do all for him.

—ANDREW MURRAY.

We are by way of becoming the most efficient people on earth and the most blundering.

—BERNARD IDDINGS BELL.

The man who truly sees God will be stricken through with a sense of his own unworthiness, but he will believe at the same time in the illimitable power of God.

—CHARLES BROWN.

An individual who would experience the thrill of knowing why he is in the world must be able to see some intelligent connection between what he is doing and the making of a better world.

—H. B. KERSCHNER.

“God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the way.”

“Better to strive and climb,
And never reach the goal,
Than to drift along with time,
An aimless, worthless soul.”

Goodness of heart, freedom of spirit, gaiety of temper and friendliness of disposition—these are four fine things, and doubtless as acceptable to God as they are agreeable to men.

—HENRY VAN DYKE.

Past experiences are doubtful food for Christians. A present coming to Christ alone can give joy and comfort.

—C. H. SPURGEON.

Let us make our pleasures real and make them count for something, something which shall last and make us happy when we sit alone with ourselves!

—MARGARET SLATTERY.

This is the day of possibility, of privilege, of priceless opportunity. God help us to improve it!
—A. B. SIMPSON.

The beautiful thing about life is that no matter how lowly our place it is in the King's sight.

—MARGARET E. SANGSTER.

Dear Lord, in every blossoming tree,

In every bloom our garden knows,
Thy marvelous handiwork we see,
Thy love we find in every rose.

Lord, may the service which is ours
Reflect Thy glory as the flowers.

—EDGAR A. GUEST.

God walks at evening down our dingy street.
—MARY CAROLYN DAVIES.

The calm spirit works methodically, doing one thing at a time, and doing it well, and it therefore works swiftly, though never appearing to be in haste.

—J. R. MILLER.

“We have made scores of mistakes because we have not availed ourselves of the resources of God.”

In every April wind that sings
Down lanes that make the heart rejoice,
Yea, in the word the wood-thrush brings,
I hear Thy voice!

—CHARLES HANSON TOWNE.

Lift our understandings into Thy heavenly light.

—GEORGE DAWSON.

All that Thou givest is Thy free gift to us,
all that Thou takest away Thy grace to us.

—CHRISTINA G. ROSSETTI.

The Prayer

DEAR LORD, may Thy spirit be in us! Teach us self-mastery, self-control! Give us courage to withdraw from quarrelsome people! May we honor Thee in our speech and acts! Amen.

The Outlook

of Missions

VOLUME XIX
NUMBER 8
AUGUST, 1927

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

CHINA STRIVES FOR NATIONHOOD

By Dr. Ralph E. Diffendorfer

(Dr. Diffendorfer, Corresponding Secretary of the Methodist Board of Foreign Missions, has just returned from a year's study in the Orient, the last months being spent in China. His point of view is therefore of more than usual interest.)

THE first and foremost fact in China is the reality of the revolution. The forces operating among the Chinese are striving after a nationhood which is more pro-Chinese than anti-foreign; the desire for national unity; aspiration for complete political autonomy; the desire for equality among the nations; a sense of unfair treatment of China from the Treaty Powers; a desire to be rid of the fighting war lord factions and the belief in a great future for China, which amounts almost to a religious fervor.

These forces are producing profound changes in China's social structure, her economic life, her educational procedure, and her political organization.

Family Life Changing

In her social life, the family system with obedience from the sons demanded by the father, and from the wives by the mother-in-law, is giving way to the independent family unity. The concubine system which probably grew out of the traditional desire for a son in every family will ultimately disappear. Prearranged marriages, with no acquaintance, courtship, and consent between the bride and bridegroom, are giving way to love-making on the part of youth, although the pro-Chinese spirit of the present is still retaining the gorgeous wedding processions, presents, and feasts. One of the most noticeable aspects of the new social

life is the freedom, initiative, and independence of the new Chinese woman. There are the beginnings today in China of a real feminist movement.

Economically, the biggest factor is the coming of modern industry and the replacing of the old labor guilds and apprentice system by modern, organized labor unions. The organization of peasants' unions is scattering discontent throughout the agricultural regions. The urge for economic reconstruction lies in the desperate poverty of the masses of the people, with all forms of labor underpaid. Food, clothing, and shelter are the demands of these millions.

Must Control Schools

In educational circles, there is an almost universal conviction that the Chinese must control the schools in China with a curriculum and with methods of instruction adapted to the needs of Chinese life, a movement that finds expression in various demands for the legal registration of schools, with more or less stringent regulations on the part of the national, provincial, and local governments.

Politically, there is widespread dissatisfaction with one-man or autocratic government, whether it be by a benevolent emperor or by a rapacious and decapitating war lord. There is also recognition that the country is not ready for the exer-

cise of the full franchise, which lies at the basis of all popular, democratic government. The nationalist government, therefore, has developed a commission form of government, in which the political council is the highest official body in the nation, in the province, the county, and the municipality. The chairman of this council would correspond to our president, governor, or mayor. Each commissioner on these councils is responsible for a certain department of government, and may have a commission of his own made up of the members of sub-departments under him. There is an attempt to make a budget, to pay ordinary salaries, and to collect and disperse taxes for the national welfare.

All China is Thinking

Whether in the conservative North, or in radical Hankow, or in moderate Nanking, or Canton, as affecting the military situation, the revolutionary factors just mentioned have a deep hold not only upon the majority of the thinking Chinese but they have taken root among the students of China, especially the returned students, among the laboring men, and more recently among the farmers.

While the revolution of 1911, arising in the South under the leadership of Sun Yat Sen, was directed particularly against the old Manchu regime, its more positive side had its basis in the three principles which are now animating the Kuomintang, namely, *national unity, economic independence, and democratic government*. The present revolution in China is different from all those that have preceded it in Chinese history. A statement agreed to by practically every one with whom we discussed the subject is that the basis of the present nationalist uprising does not rest upon the victories of contending factions and rival war lords, but in a political and social doctrine. Every recruiting camp and every training school and officers' training college, and every army is a school for the study of these political doctrines and their relation to the future of China.

Revolution Will Not Fail

It is our judgment that whatever the success of the various contending factions

now in China, the more fundamental revolution in China will go on, probably with success and possibly here and there with dismal failure, especially if China's economic resources continue to be destroyed through the devastations of warring factions.

The hopeful factor in the revolution, as viewed from without, is the deep conviction on the part of influential, well-to-do, well educated Chinese in all parts of China that the revolution cannot and must not fail.

From the Chinese point of view, which in the last analysis is the point of view we have to reckon with, the revolution seems to me to consist in this: The Chinese are a people with a strong sense of their own inherent worth, coming down through the years from the philosophy of the Middle Kingdom, a people "Exalted to Heaven," with an ethical code exalting "the superior man," which has been the bulwark of Chinese unity as against foreign aggression of every kind for centuries and centuries.

Foreign Contacts Impress

Along with this tradition is the culture of the "superior man" almost exclusively within the simple family circle, a series of social relationships which have been perfected and taught and accepted for generations without question. Suddenly, through contacts with the modern world, these people have come to see that their country was gradually being penetrated by foreign commerce and business protected by foreign governments, with her modern education fostered by almost every nation of the world and in almost every language of the world—Japanese, German, Norwegian, American, Italian, French, some of the schools having a foreign language as their medium of instruction—every religion expressed in churches and institutions of foreign origin, not only the denominations but often the individual buildings having foreign names. The greatest selling organization in China is probably the Standard Oil Company, yet in its furthest penetration it has kept its foreign garb, its foreign names, and its foreign methods.

These people, finding their training in the simple social life of the family and the clan, with no organization comparable to their modern educational, social, commercial, and religious contacts, have finally determined that their social organ-

ization must be revamped, their economic life reconstructed, their political unity established, their traditions as a peaceful people without an army set aside in order that they may come into full nationhood, respected by the rest of the world.

WANTED: A CHRISTIAN UNDERSTANDING OF CHINA

By Dr. Henry T. Hodgkin, Secretary, National Christian Council of China

ARE the churches going to accept the idea that the present situation in China involves a considerable withdrawal of missionary work?

Are they to regard what has recently happened in China as marking the partial failure of the missionary movement or are they to think of it as an indication of its success up to a certain point?

Is the main stream of missionary enthusiasm which has poured itself into China to be deflected towards other fields or is it to be enriched and enlarged in the light of all that is happening today?

It is perhaps impossible to answer these questions while we are still passing through so critical a period, but it seems worth while to suggest a few points which the friend of missions may have in mind and help to bring in these difficult days into the consciousness of the churches at home.

Patience and Sympathy

The need of patience. We are living through a period when it is very easy to become impatient. We see things happening such as the expropriation of mission and church property, the anti-foreign and anti-Christian propaganda, etc., which tend to breed in us a restless and impatient temper. It is very necessary that we see what is happening in the larger perspective. We realize that storms of this kind have swept over nations many times in the past and that in the midst of the storm the pose of righteous indignation is of little value either to ourselves or to those for whom we want to work. Can the West not show to the East that she also can exercise patience? Can we not stand by and believe that in this particular period of China's life, for foreigners—missionaries and others—the words are true, "They also serve who only stand and wait"?

But patience alone is not enough. We need sympathy, we need to see the big things that are actually taking place in China, and not to be carried away by looking only at the undesirable and dangerous elements. It is sheer folly, of course, to close our eyes to those. Any just estimate of the situation must recognize that there are tremendous dangers—that the Nationalist movement, with its promise, may yet be cast upon the rocks, that the propaganda of hatred based upon falsehood, the letting loose of extreme elements challenging morality and careless of any kind of authority, involve perils of the gravest kind to the life of the nation.

Danger to Nationalist Movement

The Nationalist movement today seems to me to hang in the balance. On the one hand there has gone into it some of the finest idealism and some of the most selfless personal service which China can command. There is an abandon of love for the nation. There is a belief in its future, there is a determination to overcome all obstacles, full of promise for this notable movement. But there are also these other elements struggling at this very moment for ascendancy in the Nationalist movement, and one cannot be blind to the possibility that, at any rate temporarily, the elements of disorder and destruction may prevail and the finer persons and motives be exploited by the lower.

Certainly the foreigner who wants to help China today must see the true facts of the situation, but he must see them with sympathy. The Christian is not going to help China by standing in the "holier than thou" attitude and pointing out all the faults. If he has to speak about faults it will be as one who stabs his own heart while he does so. If China

has to suffer long agonies before she comes through, the true friend of missions surely will be a partner in that suffering.

The Christian has to help his friends to see sympathetically the struggle of China. He has to realize that there have been centuries of repression under the Manchu rule and under autocracies which have been almost as galling as foreign domination. The repression suffered in the past has produced a state of mind which now leads to an excess as the nation tries to express itself in its own way. It is this psychological situation which largely accounts for the excess of criticism of foreigners and for the readiness with which some extreme doctrines are being accepted at the moment by many people in China. The friend of missions as a sympathetic interpreter is called upon to help other Christian people in other lands to think their way into what is happening in China today with a real understanding not to be distorted by the many things which right-minded Chinese and foreigners alike deplore.

The Missionary and the Future

The missionary is called upon to maintain in himself and to help the Christian people throughout the world to maintain, a steady confidence in regard to the future. This confidence does not rest upon the contemplation of what is actually happening in China today. The deeper understanding of it, however, will help to remove the sense of uncertainty about the future or any pessimism which may have entered into the missionary's mind.

In order to gain, or to regain, true confidence, the missionary will keep steadily in view two facts: In the first place, he will recall his own experience in China, be it longer or shorter. He will remember the many occasions on which he has seen evidences of the finer qualities in the Chinese people. He will think of personal devotion to himself, of the honesty of those who have served him and worked with him, of the essential reasonableness of the common man, of the peace-loving nature of the masses of the people. He will realize that many of these people are

but children, easily excited and stirred up almost to frenzy, but he will know that, as in the case of children, these excitements often last but a little while and that there are deeper qualities which will reassert themselves as the times of excitement pass.

In the second place, his confidence for the future will be based on his knowledge of God. He will know that truth is mighty and must prevail, that at last, love is stronger than hatred, purity is stronger than impurity, that righteousness is the one thing on which the national life can be safely founded; and because he believes that God is in this world, not simply looking on from without but striving and suffering with the children whom He has made, because in fact, he has seen God in the face of Jesus Christ, he will not give up his belief in the future of China. He will be confident that it is to the little flock that the Kingdom has indeed been given.

The missionary will further use the opportunity to prepare himself for that which lies ahead. What exactly it is may be impossible for him to visualize, but if he stands ready to help, if he is willing to come in as a humble servant in the spirit of his Master, if he is ready to learn the new lessons and adapt himself to a new age, there is no doubt whatever but that there will be work for him to do.

Making for Understanding

In the meantime may it not be that the missionary and other friends of China can have some service in keeping open the gates of understanding between East and West, in maintaining personal contacts or making new ones, in making friendships with Chinese students in Western countries so that a deeper mutual understanding may be created?

It is true that China at the present moment is not asking for the service of foreigners in any large way. It is true that we have got to think into our position again and that many things we have taken for granted must be reaffirmed. But I do not believe that it is true that the missionary movement in China is at the beginning of the end. I do not believe

(Continued on Page 381)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

CONFERENCE ON EVANGELISM

A VERY helpful conference on Evangelism, under the auspices of the Commission on Evangelism and Life Service of the Federal Council, was held at Northfield, Mass., June 22nd to 24th. It was composed of the leaders of Evangelism in the respective denominations. There were about fifty persons in attendance. The Executive Secretary of the Commission, Dr. Charles L. Goodell was the presiding officer. The conference emphasized the development of the spiritual life rather than the formulating of methods of work. Addresses were delivered by Dr. Floyd W. Tomkins on "Our Spiritual Needs"; Dr. F. L. Fagley, on "Spiritual Development Through Worship"; Bishop W. A. Anderson on "The True Evangelism"; Dr. John M. Moore on "Conserving and Enriching Church Membership"; Dr. George Irving on "Winning Disciples for Christ"; Dr. Adolph Keller on "Present Evangelistic Situation in Europe." The conference was fortunate in having present Dr. C. W. Gordon (Ralph Conner) of Canada, who delivered a series of addresses which proved exceedingly helpful and stimulating. The Conference approved of the Men's Church League, which is an effort to enroll and enlist a million men who

will seek to win others for Christ. The Conference also took note of the fact that the year 1930 marks the 1900th Anniversary of the culmination of our Lord's ministry on earth and of the Day of Pentecost. It calls upon all Christendom throughout the world to take special cognizance of this occasion and urges upon Christian denominations and people everywhere to work out in accordance with their own life and genius the ways and means whereby the Name of Christ and of His Church may be exalted and multitudes gathered into His fellowship. The Conference also recommended that the Gospel of Matthew be the portion of Scripture to be read during January, 1928, and the Gospel of John for the month of February. It again recommended the Fellowship of Prayer from February 2nd to Easter. The Reformed Church in the United States was represented by Dr. Rufus C. Zartman, Superintendent of the Department of Evangelism of the Board of Home Missions, and Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions, and Recording Secretary of the Commission on Evangelism of the Federal Council.

APPROPRIATIONS

Here is another one of those big, high-sounding words which is frequently misunderstood. How nearly alike in appearance it is to the word *apportionment*! Much has been written about the Apportionment. Little has been said about appropriations. The Apportionment represents the money which the Board receives from the Church at large. The appropriations represent the money which the Board pays out to its Missionaries. The Board is, in fact, a distributing

agent. It has nothing to gain or to utilize for itself. It gives to others that which it receives. The entire Apportionment for the Board of Home Missions is \$496,000 which includes \$20,000 for Catawba College. As a matter of fact, however, the Board last year received only 65% of this amount. Consequently, the appropriations to the Missionaries had to be limited correspondingly. This in many instances worked hardships to the Missionaries. The Finance Commit-

tee of the Board, in conference with the Superintendents, a month before the annual Board meeting, went over the Roll of Missions and made recommendations as to the amount to be appropriated to each Mission for the coming year. The Missions were immediately notified of such recommendations. In

many instances the Missions were requested themselves to assume a larger proportion of the Missionary's salary and thus relieve the Board to that extent. Upon these recommendations the Board takes final action at its annual meeting and thus fixes the appropriation for the current year.

PAYING THE MISSIONARIES

The Board of Home Missions pays the appropriations to the Missionaries in monthly checks. In order to draw a check on a bank the money must be there on deposit. This means that every month the Board is obliged to have sufficient money on hand to pay the checks which are issued. But supposing the Church does not contribute this money to the Board, what shall the Board do—make the Missionary wait for his check? No! That would be a calamity. In many instances, the Missionary would have to starve, for he is almost wholly dependent on the Board's monthly remittance. The Missionary fails to receive his check from the Board only if he himself is negligent and fails to report to the Board. Then he suffers for his own fault. But the

Missionary should not be expected to suffer for the failure on the part of the Church as a whole to pay the Apportionment. What then shall the Board do? The Board assumes the burden which the Church at large fails to carry. The Board stands between the Church and the Missionary. It goes to bank and borrows and struggles and wrestles with these financial problems in order that the Missionary may have enough to live on and carry forward his work. Let the Church at large appreciate that the Board is its servant and not its master, and let the Missions and Missionaries understand that the Board is their best friend and not a tyrant over them, so that there may be the fullest and finest co-operation all around.

REPORTS

THE Annual Meeting of the Board of Home Missions furnishes the occasion for an almost endless number and variety of reports. There are, first of all, the reports of the Missionaries. The Missionaries are required to make quite a number of reports during the course of the year. Each Missionary makes a monthly report to the General Secretary in the form of a personal letter, offering an opportunity of telling about the inside of their work and experiences. This report is intended to keep a living link between the Missionary and headquarters. Then, the Missionary makes a quarterly report for which a blank form is furnished. This enables the Superintendents and the Board to know the activities of the Missionary during the quarter—the number of visits made, the preaching services he

has conducted, the monies which he has raised for congregational and benevolent purposes, and other matters of more or less importance. The Missionary presents an annual report, for which likewise a form is furnished. This is the most elaborate and most important report. It contains a series of thirty questions which are to be faithfully and conscientiously filled out. These reports are kept on file and from year to year are a pretty good index of the progress which the Mission has made. Some Missionaries are very careful in the preparation of these reports. They make them as accurate and intelligent as possible. The elders and deacons of the congregation are to attach their signatures thereto, so that they likewise will feel a sense of responsibility. After these reports reach

headquarters, they are properly tabulated and totalled, and from them the Board secures the data pertaining to its Missions which it afterwards imparts to the Church at large. One can understand the difficulties which the office force has in the interpretation of some of these reports. The words of the Prophet frequently come to one's mind: "It shall be a vexation only to understand the report."

Another series of reports that reach the General Secretary are those furnished by the Departmental Superintendents. There is the Department of the East, the Department of the Central West, the Department of the Northwest, the Department of the Pacific Coast, the Church Building Department, the Department of Evangelism, the Department of Country Life, the Missionary Education Department. Then, there are other reports, such as *THE OUTLOOK OF MISSIONS*, the Woman's Missionary Society of General Synod, the Harbor Missionary, the Commission on Social Service, the Field Secretary, the student work. And these all come before the General Secretary, who is expected to digest them and take the salient points thereof out of them and present a complete and comprehensive report to the Board, giving a general statement of the work done during the past quarter or year, as the case may be, and formulate and present a program and policy for the future.

There are other reports. There is the report of the Treasurer, giving the statement of the monies received and monies paid out in the two Departments—the General and the Church Building. There is the report of the Finance Committee, which indicates the present status of the Board, showing its assets and liabilities, all of which enable the Board to act with reference to appeals and requests that come before it from the Missions. There is also the report of the Attorney and reports of various sub-committees.

This recital of reports of such diversified character may give the reader a faint glimpse of at least some of the activities of the Secretaries, the Superintendents and officers of the Board of Home Missions.

The Question Box

ASK ME A QUESTION

Q.—How much money does the Board of Home Missions have invested in Emanuel Church, Allentown, Pa.?

*A.—*This is a legitimate question and I am glad that someone has raised it. There has been some misunderstanding about the financing of this Church. A fine edifice was built during the War at a cost of \$160,000. Most of this is being financed locally. The Board of Home Missions, out of its forward movement allotment, gave the mission \$10,000 as a gift. In addition, it loaned the mission \$20,000 on second mortgage, and \$5,000 additional on a note. It also jointly endorsed a note in a local bank for \$10,000. There are other missions in which the Board has even a larger investment.

* * *

Q.—What is the overhead of the Board of Home Missions?

*A.—*This question is not easily answered for the reason that overhead is a relative term. It all depends on what one would include in the term overhead. If everything except the salaries of the missionaries is regarded as overhead, then the percentage would be very large. But if merely the items of expense involved in carrying forward the work itself are considered, then the overhead would be considerably less than ten percent. The Board publishes a complete statement of its finances for the General Synod every three years, where all such matters are itemized and where definite information on this point can be obtained.

It is the æsthetic side of our natures which must be improved before we force our other functions forward.

—WALTER B. PITKIN.

Anything that you know of evil that you do not have to know besmirches you. The purer you keep your own life, the greater power you have over all life.

—HELEN BARRETT MONTGOMERY.

ORDINATION OF HUNGARIAN MISSIONARY

ON the evening of May 19th, in the Hungarian Reformed Church, at McKeesport, Pa., the ordination of Licentiate Anthony Szabo took place, under the auspices of the Committee appointed by the Central Hungarian Classis. It was a very impressive service. The Church was crowded to full capacity and the audience remained for more than two hours. Mr. Szabo graduated from the Central Theological Seminary early in May. He was subjected to a rigid examination by the Committee of Central Hungarian Classis. He was called by the Board of Home Missions as its Missionary among the Hungarians in San Francisco, California. The ordination consequently took place within the bounds of his Classis. Dr. Alex. Toth, of Lancaster, Pa., delivered an impressive charge to the young minister and presented him with a new Bible as the Magna Charta of his office, the Book out of which he was to preach and which was

to be the guide of his own life. Afterwards he presented him with the "palast," which is the Hungarian ministerial robe. This was the token of the investment of the priestly office of the ministry, as the Bible was of the prophetic. After the formal consecration, in which all the ministers present, including the General Secretary of the Board of Home Missions, participated by the laying on of their hands, Mr. Szabo ascended the pulpit and delivered his first official sermon, from the text: "Simon, Son of Jonas, Lovest Thou Me More Than These?" Many flowers and other beautiful testimonies of love and affection were presented to Mr. Szabo. A few days later he left on his mission to the Pacific Coast. Mrs. Szabo has been working in our Hungarian Mission in Dayton, Ohio, during the past year. She will join her husband in California with the termination of her year's work in August.

NOTES

Dr. Carl Heyl, the Editor of the "Kirchenzeitung" will be the guest preacher among our Mission Churches in Canada this Summer. The Churches there will experience a rich treat and through the editorial page of one of our church papers will receive the publicity they deserve.

* * *

The sympathy of the Board of Home Missions is extended to Rev. Dr. and Mrs. G. Takaro, of our Hungarian Mission in New York City, in the death of their little daughter Livia. After suffering for several years, baffling some of the leading physicians in this country, she entered into rest.

* * *

Rev. Paul Sommerlatte, our veteran missionary in Canada, has resigned and gone into retirement. For years Mr. Sommerlatte served as the Harbor Missionary of the Reformed Church in New York. Some years ago he went to Canada as a missionary-at-large and at the time when many of our missions there were vacant, he supplied these churches with

preaching services, and after regular pastors had been secured he took charge of the work at Edmonton, Alberta. The last few months he spent at Edgewood, British Columbia, where a new work is being developed. We hope that this earnest and active Missionary may enjoy his season of rest from his activities and see some of the fruits of his labors.

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Student George A. Creitz is spending the Summer at Albemarle, N. C. and vicinity in making a survey of conditions there and supplying several of the vacant congregations in North Carolina.

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Karmel, Philadelphia, of which Rev. W. G. Weiss is the pastor, and McKeesport, Pa., of which Rev. A. M. Billman is pastor, have gone to self-support. These congregations have been making splendid progress within recent years and the Board rejoices with them in thus reaching the point where they no longer need the help of the Board.

The next Home Mission Day, November 13th, is to be a Red Letter Day for the Reformed Church. *Plan for it.* Make the Day worth while. Remember that State College, Pa., Columbus, Ohio and Roanoke, Virginia, are making special appeals. The Service is in course of preparation to be used in congregations and Sunday-schools, and great interest will be awakened throughout the whole Church in these Mission points.

* * *

Many Daily Vacation Bible Schools have been in progress among our Missions during the Summer months. Practically all of our Hungarian Churches are reporting flourishing schools. Lasting good is coming out of these few weeks of Summer Bible Study in our Mission Churches. One of the most successful of these schools was held in Emanuel Mission, Lincolnton, N. C., of which Rev. H. C. Kellermeyer is the pastor. There was an enrollment of sixty-eight boys and girls between the ages of five and fifteen years. Several interesting projects were carried out which they thoroughly enjoyed. Mr. Kellermeyer says, "It is indeed inspiring to work with the children for they do



DAILY VACATION BIBLE SCHOOL,
LINCOLNTON, N. C.

want to learn about the higher and better things of life. A certain pastor of another denomination told me that he did not conduct a school and never had done so because he thought the children were tired of going to school and wanted a rest. I found this to the contrary in fact. The children may be tired of public school, but they certainly are bubbling over with enthusiasm for D. V. B. S. I am also convinced that the Bible School provides a very fine opening wedge into the hearts and minds of prospective church members."

"A CHURCH FOR THE COMMUNITY AND FOR THE WORLD"

This is the motto of one of the fine little parish papers which comes to the office of the Board of Home Missions, that of Grace Mission, Buffalo, N. Y., of which Rev. J. Wallace Neville is the pastor and Miss Kathryn Allebach is the deaconess. From time to time we have given in our column headed "Notes" extracts taken from this attractive bulletin. The May issue, however, has so many good things in it that we are going to take the liberty of sharing with the readers of "The Outlook of Missions" several paragraphs which interested us greatly. They are as follows:

Carrying on in the Spirit

Lenten season put the emphasis of the church work where it belongs and the Quarterly Communion reminds us to keep it where it belongs. God has power to forgive sins and power to help us live holy and acceptable lives abundant in fruitfulness. Our program calls for the

improvement of the services of worship on the Lord's Day and also for the Devotional Period of all organizations. The school and work of Religious Education will always challenge the supreme effort of the best men and women in the church and all the encouragement possible should be given to those who labor. This is not all, for we have a large number of organizations representing the four-fold activities of life, physical, mental and social as well as spiritual, and these are so arranged as to minister to the various ages. Our programs are likewise adapted to the season of the year and all are consecrated to the promotion of the Lord's work. With a new vision vouchsafed this season of Lent and a sense of the nearness of God we will carry on with faith and confidence.

Conserving Our Energy and Placing It Where It Counts for the Most

The time is coming when most laymen

will want to assume one real man's job in the church and do it creditably. It takes too much out of a man to worry about everything and expect to do justice to any one thing.

Then again each organization can take its share of the work, making it easier for all and guaranteeing a better grade of work by each. The Quarterly Church Cabinet is solving this problem.

Furthermore, when all our people learn to use their weekly Duplex Church Envelopes and contribute as liberally and regularly as they should a great burden will be lifted from the shoulders of the Ladies' Aid as well as from the Consistory. The ladies will still have plenty to do. We are talking about conserving our energy and placing it where it will count for the most.

The first great objective of our organized work is to give opportunity for building up the brotherhood. By this we mean the increasing of the circle of friendships in the household of the Lord. We must learn to know each other personally in order to build a strong church. Here is where the various organizations find their "reason to be." By planning together and calling upon each other to help we learn to know and to love each other. Thus is the church bound together in a unity pleasing to God and made terrible in its front to evil.

Grace Church Receives Honorable Mention

The Outlook of Missions which goes all over the Reformed Church in the United States and also abroad has published several articles appearing in our Bulletin. The appreciation and faith of others helps to put and keep dignity into life. It makes us feel that the sacrificial living of the people of Grace Church is not in vain. Let us continue our efforts to be an example of the value which comes to the church through its Home Mission enterprise.

The way of achievement for any church is vicarious for more than one or two individuals. Words of appreciation help.

The Buffalo Evening News is to be thanked for publishing a resume of the Easter sermon.

"Aggressive Fighting for the Right Is the Noblest Sport of Man"

Folks who are busy doing something worth while are not plotting evil or going backward. "Overcome evil with good" is the only safe guide to follow. Our program is deliberately one of aggressiveness, for we believe that if we are serving the Lord with all our heart, we will not have time to be the devil's henchmen.

Most of our worries and troubles immediately cease when we become active members of an organization. Are you a member of the church or a friend of the church? Then everything we have belongs to you. If you are a man, the Men's Fellowship Club belongs to you. There is an open floor upon which every man may "speak his piece" with only one requirement, namely, that he be sincere and Christian in his conduct. The same is true for whatever group you may naturally belong.

Grace Church Has a Code of Honor

"If you have anything to say bring it to the Consistory, the Church Cabinet, or the open forum of any organization where your particular concern needs to be considered."

"There is no difficulty into which anyone can get but that we can get him out." The place for any man, woman or youth of honor to express opinions which very intimately concern the welfare of an organization is the Open Forum before cabinet or society. This gives a just opportunity to correct all mistakes and misunderstandings.

If we continue to follow this democratic principle, there will never be any cliques or divisions. Let us keep enunciating this policy so that all who come into the fellowship with us may likewise adopt our "Code of Honor." If anyone falls into the mistake of saying things that better not be said apart let him who hears, say, "Bring it up at the Consistory, the Church Cabinet or the Club, etc." Bring everything to the light. Evil and wrong cannot withstand prayer and reason. We are on the right road to high achievement. Let us keep the good work going. Fighting for the Right is indeed the Noblest Sport this World Affords.

Serving the Lord Quietly

I do not presume that we shall ever get everybody to take an active part in the various organizations of the church as desirable as that might seem. Be that as it may, a man knows his own mind and can be a Christian in whatsoever capacity he sees fit to function. The prayers and backing of those who support the church proper, the Sunday School and the special functions of the various organizations are very much appreciated.

We Must Keep Going Ahead

The advancing army must overcome

obstacles. As Christians this must be done with grace. The main thing is that if Christ is our Leader we must keep going forward. Now He came in terrible conflict with the conditions of things as they were. Let us pray continually that the Grace of God may abide with us, giving to us the gentleness and power of Jesus. As various members of that body of which Christ is the spiritual head may we each contribute what is within our power to give to the success of the whole. The aggressiveness of the bolder spirits must be toned down with the gentleness of others, making the whole acceptable and irresistible.

SNAPSHOTS FROM THE INDIAN SCHOOL

Rev. T. P. Bolliger, D.D., Superintendent Department of Northwest

A VERY successful school year ended on Sunday, May 8. Many of the parents of the Indian children had arrived for the closing exercises. Rev. T. W. Hoernemann, of Lima, Ohio, delivered two very effective sermons. The demeanor and reverence of the children at the closing service was truly striking; their singing was very touching; the communion was attended by all the Christian Indians, young and old. The climax of the service was reached when two young men and a young lady made their public confession of faith and were welcomed into the fellowship of the Indian congregation by all the Christian Indians present, who came forward to utter a word of greeting to the young people. One of the boys was the first to be baptized out of a large relationship. He may have to endure much from his relatives for the sake of his Saviour.

* * *

The entire school has made splendid progress, largely owing to the fact that there was comparatively little severe sickness during the school year. Miss Cilla Kippenhan, who teaches the four upper grades uses the complete course according to the State Graded Course of Study. She comments on the response of her scholars as follows: "The children's vision and interests are broad-

ening from year to year and I certainly appreciate some of their ways of showing this. In our fifth and sixth reading we had studied about Stewart Edward White and Clarence Hawkes. About two months afterwards one of the boys brought a magazine which contained an article by Bruce Barton entitled, "God Took Away My Eyes So My Soul Could See"; an article on the life of Clarence Hawkes. In this same magazine an article also appeared entitled "Mysteries I Cannot Explain," by Stewart Edward White, to which this boy also called my attention. At Christmas time we were studying the Sistine Madonna by Raphael. The next morning I found several pictures by Raphael on my desk. They had been found in *The Literary Digest*. Another time we had been studying about iron and steel. The question arose whether the cables thrown across for the Brooklyn Bridge were steel. The next day a sixth grade boy brought an advertisement of paint in which it was stated that the paint preserved the steel cables of Brooklyn Bridge, and prevented it from becoming a death trap.

* * *

Some of the best work done during the year in the upper grades has been collected and will be placed on exhibition next fall at the County Fair.

Mr. Benj. R. Wagenknecht among countless other duties also taught the manual training classes for the upper grades. Commenting on this work, Mr. Wagenknecht says, "I had a group of very interested young men. Most of them are very adept in woodcraft, the handling of the chisel, and the saw, and especially in constructing articles of original design. It was gratifying to see grow from our limited material and tool equipment, such things as step-ladders, automobile creepers, bird houses, flower stands, neck-tie racks, toys and, during the winter season, which is quite long in Northern Wisconsin, sleds without number."

* * *

The second, third, fourth and fifth grades are in charge of Miss Emma Walseth. Of the pupils enrolled in her classes, she says: "I found that the Indian children were more enthusiastic over their Bible history lessons than any

other; furthermore, they very seldom failed in this. In most classes it seemed quite difficult for them to express themselves, but in their Bible study they did not seem to have this difficulty. They have a wonderful power of retention and were capable of reproducing the sermons that were delivered by our superintendent in evening devotions. They found great delight in linking these sermons with their daily Bible history lessons. They seem to have a greater desire to learn than many other children, and, I think, it takes less to hold their attention."

* * *

The Kindergarten and first grade children are taught by Miss Cordelia Englemann. Hers is the job of taking a lot of little Indian boys and girls, right out of the woods, with little or no knowledge of the English language, and introduce them to the mysteries of the white man's words and queer ideas. It is somewhat



MISS CILLA KIPPENHAN, TEACHER OF
UPPER GRADES



MR. BENJAMIN R. WAGENKNECHT,
MANUAL TRAINING TEACHER

of a job. By means of object lessons and numerous interpreters from the first grade pupils, success is achieved, though often it is hard to get the correct ideas across. Most of these little Indians come from non-Christian homes; nevertheless, to quote Miss Englemann's words: "These boys and girls take a great interest in the Bible Study Class. They memorized prayers, hymns and Bible verses much quicker than any other kind of memory work. Quite often before it was time for our Bible Study work, someone would say, 'We did not have our Bible stories today'."

* * *

The Indian children are very keen in observing how white folks act and speak, and zealous to do likewise. One day a little girl in the second grade was obliged to pass between two ladies who were walking on the sidewalk in Neillsville. The little girl said as a matter of course, "Please pardon me." This so surprised

one of the ladies that she said, "Who was that child?" Upon being informed that it was a little Indian from the Winnebago School, the lady exclaimed in surprise, "Surely not! Why, she said, 'Please pardon me'."

* * *

One of the little Indian girls was waiting one day in a grocery store, and happened to observe a white woman steal several handfuls of candy while the storekeeper's back was turned. When she reported this to her teacher, the child was almost broken-hearted that any white woman should do so mean and wicked a thing.

* * *

The Winnebagoes have a remarkable natural talent for drawing and making pleasing color combinations. Their sense of forms and the ability to reproduce these with pencil or in soft clay is really astonishing. Their writing is done



MISS EMMA WALSETH, TEACHER OF INTERMEDIATE GRADES



MISS CORDELIA ENGELMANN, TEACHER OF FIRST GRADE AND KINDERGARTEN CHILDREN

with a nicety which white children might truly envy. Quite a number of them have won Palmer Method pins for superior penmanship.

* * *

One of the teachers who was connected with the school for the first time during the past school year, has summed up the impressions received in the following appreciative tribute: "What impressed me most at the Indian School

was the fine spirit of co-operation among the employees and the superintendent. I am sure, that in no other institution can there be found such a beautiful Christian spirit of service, self-abnegation, and the readiness to share the troubles and lessen the load of us who were the new employees. I shall take back life-long memories of the days I spent at the Indian School. May God continue to bless His Indian children who have won a place in my heart."

OUR CHURCH-BUILDING FUNDS

Rev. Wm. F. DeLong, D.D., Field Secretary

A CHURCH - BUILDING FUND is not a new thing in the Reformed Church. The average church member has heard and read about them, and yet it may not be amiss to write about them now.

The credit for presenting to us the present Church-building Fund plan belongs to the sainted A. C. Whitmer, who for many years was Superintendent of Missions in our three Eastern Synods. In 1886 when he entered upon the duties of this office, he worked out, very largely, the plan as we have it today. It commended itself to the entire Church. The plan was adopted by the Synods in the same year. Some of the principal points in Superintendent Whitmer's plan are:

(a) Each Fund shall be at least \$500.

(b) It shall bear a distinct name, that of the giver or any other name he shall choose.

(c) It shall be under the care and control of the Board of Home Missions.

(d) It shall be used only for the building of churches for Missions under the Board.

The plan as originally adopted called only for Loan Funds. These Funds are loaned by the Board of Home Missions on first mortgage, at a rate of interest as may be agreed upon by the Board and the Missions. Later on the Board also made provisions for Gift Funds, which are given to a Mission to erect a building and need not be returned to the Board.

Since the inauguration of this plan the Board has received 1038 Church-build-

ing Funds from individuals and different organizations in the Church. The Funds amount to \$750,000.

These Funds have been divided in different ways:

(a) By direct contribution from individuals interested in Home Missions.

(b) As memorials. People desire to erect memorials to their loved ones. They contribute a Church-Building Fund and give it the name of the one in whose memory it is given.

(c) As an act of thanksgiving for certain blessings received.

(d) By will. A great many people made provision for such Funds in their wills.

Let me quote from an article of Superintendent Whitmer:

"Earthly investments, no matter how good, will sooner or later perish, but these Funds will abide. They will last for ages; at least they will serve the Lord until something higher and better may take their place. It is always worth while to take a hearty interest in what the Church is doing and thus turn our prayers into effort, for only so will the Kingdom come."

I know of no other benevolent cause where his money will keep on working long after the donor has passed to his eternal reward. Some of the Funds contributed in the beginning of this plan have assisted in the erection of buildings at a half a dozen and more places. Will you stop for a moment and think what

that means for the upbuilding of the Kingdom of God in this country.

Perhaps this plan appeals to one who is not able to make a contribution of \$500 at one time. Is such a person denied the privilege of establishing such a Fund? By no means. Many a Fund has been contributed on what is called in the business world, "the installment plan." You send to the Treasurer of the Board such an amount as you are able to contribute, stating this is to establish a Church-building Fund, also giving the name of the Fund. The Fund will be enrolled. Upon the completion of the payment of \$500 you will receive a certificate from the Board. The Board at the present time has more than fifty of these uncompleted Church-building Funds.

In this day it is next to waste of money to start a Mission unless you can give it a good plant with which to work. The day is gone when one can put up a small frame building on the back part of a lot and expect that Mission to go to self-support in a few years. Every Mission must have at least adequate tools with which to work.

It is not the policy of the Board of Home Missions to take these Church-

building Funds and with them hand complete churches on a silver platter to Mission congregations. The policy is to loan one or two to a Mission, or more in certain cases, at a very low rate of interest, to help and stimulate them in the beginning of their work, as well as to help lessen their financial burdens.

During the last year the Board received, on an average, one of these Funds every two weeks. That is fine. It has been a great help in our Church-building Department. Will it not be possible, since the Forward Movement is over, for the Board to receive at least one of these Funds weekly?

Almost weekly some congregation celebrates an anniversary of the pastor, perhaps the tenth, twenty-fifth or fiftieth anniversary of his ordination or pastorate in a single charge. What finer thing could any congregation do than to contribute such a Church-building Fund in honor of such an occasion and call it "The Rev. Church-building Fund contributed by the Reformed Church of?" Some congregations have done this and are happy over it. We shall be glad to have others do likewise. Who will be the next one?

OBSERVATIONS OF THE TREASURER

J. S. Wise

ON July the Fourth, the one hundred and fifty-first anniversary of American independence, a rather small occurrence caused me to reflect and to compare. At six o'clock in the evening, the town of Ambler, near my home, was unusually quiet. There was very little of the frivolous hilarity that was so observable in the days of my boyhood. The flaming, fizzing fire cracker was nowhere to be seen or heard. There was no booming of cannon nor sharp reports from gun or pistol. In the old days "the glorious fourth" was the coalescence of noise and froth. Now, both have almost disappeared. Because of the practical elimination of noise we call it a sane and sensible fourth. But how about the froth? Judging by the amount of drunkenness one sees nowadays, compared with that of long ago, the celebration of the

day has improved immensely and has become, indeed, quite sane and sensible.

The only excitement I saw in Ambler was in front of its leading restaurant. A young man accompanied by his supposedly best girl, drove up for dinner. Both appeared to be slightly under the influence of liquor. In the old days their condition would have attracted no particular attention. Now it did. Formerly, it would have been called the excusable beginning of a "gently jag." Now it was looked upon as a serious violation of law—the law of prohibition, as well as that of driving a car while intoxicated. What a marvelous change in public sentiment!

On July the fourth, eighteen hundred and eighty-three, Mrs. Wise and I decided to spend the day at "Heimers' Whistle," a picnic grove near Reading. It was the place where most of Reading's

Sunday Schools celebrated the day. How happy we were! Bride and groom of a few months! The lunch basket was packed with dainties prepared by my charming bride! To me it was to be a most glorious fourth, indeed! I am sure my bride felt the same way about it. (She is near me now and confirms all I have just written save my extravagant adjective.) Well—we started early, boarded a horse-car (trolleys and taxis were unknown) and to the tune of tinkling bells that were suspended from the horses' collars we went on our way rejoicing. The streets and sidewalks were full of people. Fire crackers and exploding bombs were in evidence everywhere. There was much din and confusion. Out of the noise there soon came harmony. On Penn Street there was a great procession of Sunday School boys and girls all decorated with red, white and blue ornaments, made from tissue paper. They carried flags and banners and marched to the patriotic music of the Ringgold band. They, too, were bound for "Heiners' Whistle." The day was perfect and we had a very enjoyable time. After supper the tired but still happy groups prepared to return to their homes and finish the day with fireworks galore. Those of us, who happened to have enough money left for car-fare, repaired to the starting place of the cars hoping to head off the crowds from other groves that were nearby. But how different were these crowds! They were not of the Sunday School variety. We had been enjoying our lemonade and cake, they their beer and limburger. This new crowd spoke a different language from that we had just left. The first was kindly and refined, the second was rough, uncouth and profane. The polite consideration we had received during the day was now changed to impolite jostling and brutal selfishness. True patriotism was turned into frothy, drunken revelry. The delightful horse-car ride of the morning was changed into a nerve racking one in the evening. During our long married life, my bride and I have passed through many similar experiences. But times have changed—thanks to the Prohibition Amendment to the Constitution of the United States.

In the old days your patriotism was questionable if it was unstimulated by strong drink. Now, even the appearance of a "mild jag" is frowned upon and the offender's lack of patriotism deplored. Then, the Ambler incident would have been accepted without question as quite natural. Young folks were expected to give outward expression of their intense love of country. Now, several of the on-lookers felt that they ought to be arrested. Ah, yes, there has been a great change in public sentiment.

Many other changes have also taken place. Then the Church alone was fighting the liquor interests. Now, the vast majority of the sensible, sane, decent and dependable people have joined in the fight and are determined to win. Never before in the world's history, has such a radical and far reaching change of sentiment taken place in so short a time. It is a moral and economic question that is destined to triumph gloriously in spite of all the propaganda against it. Most of the propagandist's stuff is nothing but noise and froth, kept up, quite largely, by a few misguided politicians desirous of profiting thereby. In a few more years it is to be hoped that they will see their mistake and make an honest attempt to carry out the will of the people as it is expressed quite plainly in the Eighteenth Amendment.

Our people, in every walk of life, never lived so comfortably as now. Why?

The Saving Accounts of the people are larger now than ever before. Why?

Poverty has practically been eliminated from our land. Why?

I might ask many more questions along this line, but what is the use? "The wretchedness, the agony, the shame and despair of yesterday are largely gone, while in their places are comforts, good cheer, education, culture and just pride. The burden of proof rests with the liquor men to show conclusively that the outlawed saloon, wine and beer traffic are helpful to public peace, public prosperity, public happiness, public morality, public education and public worship. Prohibition is not a failure! Long may our flag wave over dry America where mankind can indeed be free!"

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

LABOR SUNDAY MESSAGE

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America)

THE Church and Labor hold many common ideals. The Gospel of Jesus the Carpenter, which is the foundation of the Christian Church, rests upon the love of God, who is the Father, and the service of all men, who are brothers. The social ideals of Labor rest upon the essentially religious principles of service and sacrifice, of creative work, of brotherly friendliness, and of social justice. In the support of these common ideals, Labor and the Church stand together.

On this Sunday, devoted to the cause of Labor, it is appropriate for every Church to reaffirm its support and allegiance to the common moral issues to which both Labor and religion are committed. The Church holds that human personality is sacred, and opposes all forms of exploitation and human degradation. It protests against the employment of children of tender years in denial of their right to growth and education, and the employment of men and women for over-long periods of labor. It stands for the payment of wages sufficient both to sustain and to enhance life, the right of workers to bargain collectively through representatives of their own choosing, and protection against unemployment and occupational accidents and diseases.

It is fitting, too, that every Church should continually affirm its belief in the application of the principles of Jesus in every industrial relation. The spirit of good-will expressed in advancing forms of industrial co-operation can reconcile

the differences between management and men, and eliminate the human and material wastes of conflict. That these statements are not vague ideals, but are actual programs coming to pass, is shown by the proposals of the American Federation of Labor for co-operation with management to increase efficiency and production, and by the growing number of instances where Labor and management are actually working together for these same purposes.

Unceasing concern for the lot of the workers, their wives and children, is the inevitable expression by the Churches of that love which led Christ to turn to the multitudes and to become the passionate advocate of their welfare. The labor movement is the self-conscious organized expression of the workers' struggle for a more abundant life. It is impossible for the Church of Christ to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized Labor. This does not mean that the Church should become partisan, but rather that it must fulfill the commands of Christ in expressing His intense human interest. In fact, the Church has a right to expect the support of its members, in principle at least, in its efforts to lift the status of the under-privileged. In striving for the better life for them the Church finds itself touching elbows with Labor, and they together may perform a great service in the promotion of a more just and brotherly order in America.

THE GOSPEL FOR ALL OF LIFE

Our Commission has issued, under the above title, an attractive bulletin containing the Social Pronouncements of the last General Synod. Each section of these Pronouncements has an introduction that was written by Rev. Charles D. Rockel, of Altoona, Pa., who is chairman of the Committee on Social Service and Rural Work of the Potomac Synod. This is a timely leaflet. It may very appropriately be used as supplementary material by Mission Study Classes this year, the gen-

eral subject of which is "The Essentially Missionary Character of Christianity." The General Synod adopted the recommendation that these Pronouncements be put out in some form for general distribution so that the church at large may become familiar with them. This bulletin is the Commission's response to this recommendation, copies of which can be secured gratis from our office—513 Schaff Building, Fifteenth and Race Streets, Philadelphia.

WHAT THE GENERAL SYNOD OF 1926 SAID CONCERNING INDUSTRY

Translating the ideals of the Kingdom into industry and economic relationships means:

1. A reciprocity of service—that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

2. A frank abandonment of all efforts to secure something for nothing, and recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.

3. Abolishing child labor and establishing standards for the employment of minors which will insure maximum physical, intellectual, and moral development.

4. Freedom from employment one day in seven, the eight-hour day as the present maximum for all industrial workers.

5. Providing safe and sanitary industrial conditions, especially protecting women; adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

6. An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.

7. That the first charge upon industry should be a minimum comfort wage, and that all labor should give an honest day's work for an honest day's pay.

8. Adequate provision for impartial investigation and publicity, conciliation and arbitration in industrial disputes.

9. The right of labor to organize with representatives of its own choosing and, where able, to share in the management of industrial relations.

10. Encouragement of the organization of consumers' co-operatives for the more equitable distribution of the essentials of life.

11. The supremacy of the service, rather than the profit motives in the acquisition and use of property on the part of both labor and capital, and the most equitable division of the product of industry that can be devised.

"I value THE OUTLOOK OF MISSIONS highly and always read it with interest and pleasure. I do recommend it to others."

MRS. R. RYLE, Stroudsburg, Pa.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

THE PRESENT CRISIS IN CHINA

[This address was delivered at five Summer Missionary Conferences, and repeated requests have been made for its publication]

PART I

WHAT is a *Crisis*? The answer depends on the use of the term. It means a critical moment, a decisive change, a turning point in a situation. A crisis may be compared to the fork of a road in travel. You go along, unmindful of its approaches, and all at once you come to a place where two roads meet. Then and there you must decide which road to take, and your choice may either lead you to, or away from, your destined journey. And the situation will be still more disconcerting if there is no guide post to direct you. The word "crisis" is also used in case a patient becomes either better or worse in time of a serious illness. But the original meaning of a "crisis" is much deeper, and far more significant; it means a *judgment*, and is so used by our Lord in the Gospel by St. John. He said, "*Now is the judgment of this world.*" This is what not a few of the ablest thinkers believe the present crisis of the world to be. And it behooves the Christians in our day to note the solemn truth, that this crisis, or judgment, is the revelation of God's estimate of our civilization. There is only one way to meet this crisis. It is by the dissemination of the Gospel of Jesus Christ, which is the power of God unto salvation for all of life and for all the world.

Too long, and too much, have we been relying on the visible forms and methods of Church work, rather than on the spiritual forces in building up the kingdom of God in the hearts and lives of men. The result is, in facing the huge obstacles and fierce oppositions of an unfriendly world that now challenge our faith and our courage, we find ourselves on the

rockbound shores of doubt and despair. Like Jonah of old, we have fled from the presence of the Lord, and He has left us to pine away under the withering gourd. The day of the divine vengeance is come, and in this present crisis God is giving us a new opportunity, another chance, to serve Him and His cause by preaching His truth and righteousness in all the world. Will we obey His voice or will we refuse? The poet Lowell wrote:

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood,
for the good or evil side;
Some great cause, God's new Messiah,
offering each the bloom or blight,
Parts the goats upon the left hand, and
the sheep upon the right,
And the choice goes by forever 'twixt
that darkness and that light."

The Meaning of a Crisis

The word "crisis" has been used so frequently that I fear it has lost its constraining force. This is true especially as it has been applied to the cause of Christian Missions. Let me now give you the definition from that old but new book, "The Crisis of Missions," by Dr. Arthur J. Pierson. He says: "It is a combination of grand opportunity and great responsibility; the hour when the chance of glorious success and the risk of awful failure confront each other; the turning point of history and destiny. We do not say the crisis of missions is coming—it has come, and is even now upon us."

The present crisis in Foreign Missions, as it affects more particularly the critical situation in China and the interruption

of the work of the missionaries there, should give us a more adequate conception of the vastness of the task, and of our hitherto indifference to its accomplishment. So far as I can see, the Christian Church, at this present time, is face to face in its foreign missionary work in China with a situation that has no parallel in history. Let us hope and pray that all the leaders of our own nation, which is a vital factor in the immediate solution of this grave problem, will affirm with hearts and hands and voices a recent utterance of our Secretary of State Kellogg: "China is a great nation; it has made wonderful progress and is now struggling to maintain a republic. In this she has the sympathy and good will of the American people and everything that we can legitimately do to aid her will be done." And I want to add, if Christians were to ask themselves seriously what is their full duty in the presence of the crisis in China, they might be led to believe that it is *missionaries* rather than armies and navies upon whom our hope depends. Yes, and until the spirit of the Christ will pervade the minds and hearts of all Christians there will be no real assurance that the Churches can meet the present crisis in China, or the greater world crisis.

But do all the Churches realize their primary mission to be the great work of *Missions*? The mere fact that every Church has a missionary society is no proof that it regards *Missions* as its essential work. In too many Churches the missionary society is a mere *appendix*, and because of its diseased condition, it readily submits to a painless operation. Therein lies our weakness. When all of us, pastors and people, will come to see the need of *Missions* and heed the call of the One sent from God, there will be a revival of the spirit of *Missions*, and a revival of the hope and power of the Church.

The Birth of the Republic

Fifteen years ago, in the enthusiasm of the birth of the Republic in China, I made an address on "The Dawn of Hope in China." These were the opening sentences: "China is awake! Is the Church

aware of her opportunity? China is in transformation! Is the Church ready to mold its future character? China's new day has come! Is the Church willing to spread her light ere the night again cometh?" One thing is certain, the Chinese people are aroused now as never before in their long history. The sleeping giant in a brief period of time has shaken off every vestige of its former stupor. The night of pagan gloom is passing into a new day of tremendous significance to all the nations. With this great change Christianity has had a great deal to do. The leaders of the new Republic have imbibed the spirit of Christian truth and righteousness, whether they admit it or not, and they are moved with the ideas of national righteousness, truth and love. No one can study the progress of China in recent years without a feeling of respect for the great steps taken by such a great nation. Do I need to qualify the statement that China is the greatest nation in the world? Greatest in size—over four million square miles. Greatest in population—over four hundred millions of people. Greatest in need, more mental, physical and spiritual destitution than in any other quarter of the globe. Greatest in progress, in the least period of time, through the whole range of modern evolution. China is looking to the United States for help in all her need. The late Bishop Bashford stated that the greatest compliment ever paid to the United States in its history was when four hundred millions of people were willing to accept its form of government as their model. America has fitness of character for a world task. As Emerson has well said: "The true test of civilization is not the census, not the size of its cities, nor the crops, but in the kind of men the country turns out." We have the men and the means to bring the millions in China under the sway of the Gospel of Jesus Christ.

A Struggle for Freedom

There is no nation, at the present time, that is so much in the eye of the world and on the heart of the Church as China. All our daily papers, the monthly magazines and the current books teem with articles and chapters on the sudden and

startling changes going on among that huge, mysterious mass of humanity. At the birth of the Republic, or the People's Kingdom, in 1911, the reforms that took place then made one believe that China was one of the most earnest and capable races of the world. With one stroke of the pen, that giant nation set its face against its national evil, *opium*, and its great curse, *the footbinding of women*. The disappearing of the queue, the sign of Manchu tyranny, and the unfurling of a new flag, with its five stripes of red, yellow, blue, white, black, said to represent Chinese, Manchus, Mongols, Tibetans and Mohammedans, all these were tokens of a new and modern civilization. The leaders of the Revolution were ambitious and hoped to inaugurate a Golden Age. Many of them had studied in America and Europe, as the grateful beneficiaries of our own nation. They went back to their native land with the desire to introduce the customs and institutions of these countries. There was to be no more corruption in high places. Education was to be modernized. Roads were to be made for motor traffic. In matters great and small China was to be remade. She was to regain self-respect and the respect of all nations. And, mark you well, the great reformer and first President of the Republic, who became China's national hero, Dr. Sun Yat-sen, was a Christian man. He died two years ago, as a follower of Christ, and had a Christian burial at Peking. To him belongs the credit, or the odium, if there be any, of the Nationalist Movement in China, whose Chinese name is *Kuomintang*. The English translation of this term goes a long way toward explaining the movement. In Chinese, "kuo" means country, "min" people, and "tang," or "tong," association. "Kuomintang" means an "Association to bring the country into the hands of her people." It is half a patriotic organization and half a political party. Perhaps I can do no better than to let a Chinese authority, S. Yui, Assistant Professor of Political Science in Tsing Tau University, Peking, briefly state the aspirations of the Nationalists: "The period in China today is a period of fighting for emancipation. The Chinese revolution,

which began in 1911, is a fight for emancipation from despotic rule." "The Chinese renaissance movement, which began in 1917, is a fight for emancipation from illiteracy and for freedom of thought." "But the most important fight today is the fight for emancipation from the unequal treaties which have bound China hand and foot for eighty years." "What China aspires to today is not any concession from any of the Foreign Powers, but merely the restoration of her lost independence—no more than that and no less than that."

Recently I read of an incident that seems apropos to relate at this point. A man was traveling in Ireland. He was desirous to reach an obscure place and he got lost. He inquired of an Irish peasant how he could get to this obscure Irish village. The Irishman took his pipe from his mouth and began to scratch his head, and finally, after deep thought, gave this reply to his inquiring friend: "Well, if I were to go to Ballyross I would not start from this place." I must confess to you in seeking for a solution of China's problems I wish we could start from some other place, but it is the only place from which to start.

How America Can Help China

Our former Minister to China, the Hon. Charles R. Crane, has made some helpful contributions to the very intricate Chinese situation. He said: "The American people have always had the greatest possible sympathy for the Chinese people. The greatest and most important relationship between America and China has not been the political relationship; it has been, you might almost call it, the social relationship, the relationship between the Chinese people and the American people. That has been the important thing for a hundred years or more. The very best of American men and women have gone out to China and given all of their hearts and all of their souls, and all of their powers to serving the Chinese people. Without any exception, they have all become champions of the cause of China, most important champions and interpreters of China and of the people of China to the people of the

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HUPING BOYS WHO STAND OUT IN HIGH RELIEF AGAINST THE COMMUNISTIC, ANTI-CHRISTIAN MOVEMENT IN HUNAN



I

Li Dzi Ping

Li Dzi Ping came to us at Huping about four years ago, entering the Freshman class. He pompously gave his name as "Chillingworth" Li, and he seemed to prefer that foreign name to his Chinese given-name of "Dzi Ping." He used to be fond of reminding us that he was "son of Provincial Judge Li, Chief Adviser to *Wu Pei-Fu*." That was in the days when *Wu Pei-Fu* was in the ascendancy in China.

Wu Pei-Fu has experienced various fortunes since the son of his "Chief Adviser" came to Huping; but *Dzi Ping* continued with us, and in spite of certain irregularities, advanced with his class to Senior. Though somewhat bombastic and self-appreciative, he was always very respectful to his teachers. He was a member of *Dr. Beam's* Sunday School class and manifested a considerable interest in the lessons taught. He enrolled as a member of *Dr. Hoy's* "Enquirers' Class," and indicated a desire to be baptized. We still wondered whether *Dzi Ping* might not have a superficial interest in religion, that would vanish when other considerations of self-interest cautioned it.

About that time the anti-Christian element in *Yochow* was becoming vocal and their agents in *Huping* were muddling things up. They put an interdiction on the Enquirers' Class, and *Dzi Ping*, like the rest of the class, stopped.

This was about the time that the loyal students of *Huping* decided they must break away from the Communistic group and go home. *Dzi Ping* allied himself with these loyal boys and prepared to go home.

I remember well how the student pickets tried to prevent his going home. A guard with a club picketed him a day and a night until *Dr. Hoy* in person led him through the line of pickets, escorted him out the gate, and started him safely on his way home.

But the remarkable thing was that in spite of the rising tide of anti-Christian sentiment and opposition, this Dzi Ping of ours went to Changsha, joined his family, applied to the Lutheran Church there for baptism, and openly making his confession of Christianity, was received into Church fellowship.



YUEN IH-DAH

II.

Yuen Ih-Dah

This young man, supported by an elder brother of the modern, progressive type, studied several years in Huping. A good student, with rather radical tendencies, he was graduated from the Middle School at Huping, and then entered the Freshman Class of the College.

When, in the Communist, anti-Christian break-up in Huping, the loyal students decided they could serve Huping and their country best by going home, young Mr. Yuen joined them; and he testified to the Christian character and splendid influence of these schoolmates of his in words to the effect, that he had been watching them, and had come to the conclusion that they, as Christians, were the possessors of something which he as a non-Christian didn't have, but which he wanted; and he was going out with them, and was going to try to get it!

III.

Peng Lo-Shan

Mr. Peng came to Huping from a Lutheran Seminary across the lake. Although having had a theological course, he felt he needed a college course, and by the good offices of Rev. Marcus Chen, an eminent Chinese Minister, he was brought to Huping.

He was received as a beneficiary student, and took as his "A & F" task the milking of the college goats, a rather humble task which he fulfilled with commendable willingness and faithfulness.

The position of Evangelist for the Huping community becoming vacant, and Lo-shan being a theological school graduate, he was called to this position as Student-Evangelist. That is, he continued his school work in the Sophomore class

and at the same time carried the duties of Evangelist for the Huping community.

When, in the spring of 1926, we gave employment to the famine-folk of the vicinity as a measure of famine relief, Lo-shan promptly seized the opportunity to preach the Gospel to them at their rest hour. He usually had with him at these outdoor services, two or three of the "Volunteer Band" to blow the trumpet and to sing.

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PENG LO-SHAN

BOARD OF FOREIGN MISSIONS
Comparative Receipts for the Month of June

	1926			1927			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods								
Eastern	\$1,516.09	\$829.23	\$2,345.32	\$3,637.94	\$1,640.43	\$5,278.37	\$2,933.05	
Ohio	2,734.17	1,166.89	3,901.06	1,100.00	189.50	1,289.50		\$2,611.56
Northwest	189.00	74.72	263.72	32.25	38.05	70.30		193.42
Pittsburgh	853.33		853.33	875.00	128.04	1,003.04	149.71	
Potomac	883.50	178.97	1,062.47	360.00	136.82	496.82		565.65
German of East	100.00	61.50	161.50	347.34	8.00	355.34	193.84	
Mid-West	636.17	36.50	672.67	548.12	20.00	568.12		104.55
W. M. S. G. S.		3,662.70	3,662.70		12,933.86	12,933.86	9,271.16	
Miscellaneous		5.00	5.00					5.00
Annuity Bonds								
Bequests								
Totals	\$6,912.26	\$6,015.51	\$12,927.77	\$6,900.65	\$15,094.70	\$21,995.35	\$12,547.76	\$3,480.18
							Net Increase	\$9,067.58

RETROSPECTION

Miss A. Katharine Zierdt

THEY were bewildered missionaries who were brought into Shanghai on over-crowded Yangste River steamers. Bewilderingly they were loaded into U. S. Army buses, whisked off and deposited at the Navy Y. M. C. A., the Union Church, Community Church or other such public institution loaned for the emergency until sailings or more permanent quarters could be secured.

Small wonder that they were bewildered. Many of them had been shut off from communication for weeks, except for the imperative wireless or telegraph message to "go to a place of safety." *Why? How? Where?* they asked themselves.

In many instances local conditions answered the first question as the Nationalist Army, advancing northward, spread its anti-foreign, anti-Christian, anti-labor propaganda. Gradually the sense of security in local fields vanished and it became increasingly apparent that 'twere better to face the experienced discomforts, hardships and dangers of travel while it was still possible to go than to face the unknown end to which the propaganda-crazed mobs might go.

How, was answered moment by moment, difficulties were met and overcome, dangers passed. Though inwardly rebelling at unreasonable demands made for carrying and transfer of baggage they calmly complied lest the mob be aroused.

Where, was answered by the elimination of city after city as being unsafe for foreign residence until Shanghai alone was left as a place of comparative safety for all the foreign population of central China.

Now that the greater number are settled here, or have gone to other places, retrospection has taken the place of bewilderment, and many are the questions pondered by individual missionaries, by groups and by the larger group representing all denominations concerned. In a recent lecture Bishop Maloney, of the Church of England, answered their questionings to the comfort of many. Condensed, it was as follows: "Paul's life

was saved on several occasions by his taking advantage of his Roman citizenship. The missionaries were justified in accepting the protection offered them by their respective countries.

The institutions, now being destroyed, were the result of patient consecrated toil desirous of giving its best and should not be condemned as mistakes. (Like the alabaster box of ointment) there are permanent elements in the work which cannot be destroyed:

1. *The proclamation of Christian truth*, not only by preaching and teaching, but the translation of the Scriptures, writing of literature, tracts, etc. Truth is eternal, permanent. It has been planted and rooted—its message cannot be eradicated from the hearts of the Chinese.

2. *The development of Christian character*. A spirit of benevolence, generosity, kindness, thankfulness, idea of duty, humility, patience, love, joy, peace. Even revolutionary leaders have found vigor, inspiration and independence from Christian influence. They need to develop without restriction.

3. *Christian homes*. Family prayers, faithfulness to marriage vows, no concubinage nor domestic slaves, cleanliness, modesty, sacrifice to educate children.

4. *Christian customs*. The Lord's day as a day of rest is likely to become permanent as are festivals of Christmas and Easter. Christian marriage rites, established without destroying native customs, are being imitated by non-Christians."

May the home constituency of the Church not lose faith in the cause of missions.

Shanghai, China.

Life would be wonderfully changed for us if we could keep ourselves always aware that it is God who gives us everything we receive.

—J. R. MILLER.

When Christ is uplifted within our vision, nothing is too hard to venture upon or endure.

—F. B. MEYER.

Jesus does not demand strained attention for signs of His appearing, but rather a fixed intention of our spirits. —GEORGE A. BUTTRICK.

OUR FIRST CHINESE MARTYR EVANGELIST, CHEN DJOU-TSING

Stoned to Death, April 4, 1927

THE sad news has just come to hand of the stoning to death at Ho-kia-fan of our heroic Chinese brother, Pastor Chen. The details are meager; but it seems that while Pastor Chen was in the act of putting up a poster calling for respect of Mission property, that the deluded, fanatical Farmers' Union (communist and anti-Christian) fell upon him and stoned him to death.

Mr. Chen was a graduate of the Hunan Theological School and still has the record for "great improvement" during the seminary course. He was possessed of a stentorian voice, rugged eloquence, and an energetic personality.

His station was situated at the foot of "Big Cloud Mountain," and was originally intended to reach the multitudes of pilgrims who annually visit the shrines on this sacred mountain.

Evangelist Chen mingled freely with the mountain people as well as with these pilgrims, and a small Christian community was organized under his leadership. Evangelist Chen had great aspirations for this Christian community at Ho-kia-fan. For one thing, he hoped for a commodious church building, since his chapel was altogether too small for the crowds that would assemble there.

In the spring of last year, Chen Djou-tsing was one of the five evangelists who were ordained as Pastors. This put Brother Chen, as well as the other four, on an equal rank with the Ordained Missionary. And this distinction was heightened by being the first instance in our Mission work in which a group of Chinese brethren were ordained to full office of Pastor.

This mountain station of Ho-kia-fan was a difficult one, being so far from the center, and being near to the haunts of the bandit fraternity. Frequently, Brother Chen had to use tact and diplomacy with both soldiers and bandits. Except for these pests, it was a region of wonderful beauty and fertility. And the streams of pilgrims who ascended the mountain to the shrines of *Tseo-si Pu-sa* (or idol)



EVANGELIST CHEN DJOU-TSING,
MARTYR OF HO-KIA-FOU

gave opportunity to scatter the Scriptures far and wide.

This stoning of Pastor Chen, rash act of the Farmers' Union, must surely be repented of; and the reaction ought to come the sooner because of the great respect in which Pastor Chen was held.

Our sympathy goes out especially to the bereaved widow, who had experienced much of the grace of the Lord, and who was a capable help-meet to Pastor Chen; also to the children.

EDWIN A. BECK.

We thank Thee for our deep sense of the mysteries that lie beyond our dust.

—RUFUS ELLIS.

Thou knowest the name of that need which lies beneath my speechless groan.

—GEORGE MATHESON.

He built no temple, yet the farthest sea
Can yield no shore that's barren of His place
For bended knee.

—THERESE LINDSAY.

THE CHILDREN'S MEDICINE GOD

LOCATED on the right hand side of the gate of the Ryukokuji (Dragon Dale) temple in Morioka, Japan, is the Children's Medicine God, wearing a little red cap, sitting in a squatting position with his hands upon his knees. While children play before this idol, people come to worship it in the hope that their children may be cured of a disease. In the case of a disease of the eyes they take a small stone like the one shown in the lap of the idol and tap the eyes of the idol. The stone dust thus formed is then taken and rubbed into the diseased eyes of the patient. The same is done for a disease of any part of the body.

It is evident that this medicine god has seen many decades of service because his forehead, eyes, nose, mouth and many other parts have been worn away by tapping stones. This gives us an idea of the various diseases he is supposed to be able to cure.

The lock that is attached to the post in front of the god was formerly attached to an offering box but it was carried off by someone so only the lock and post remain. To look at this Children's Medicine God makes one want to get away from it for the germs of every imaginable disease must have been carried to it.

People are still searching for the True Physician who can cure all disease and heal all wounds. Would that they might



CHILDREN'S MEDICINE GOD AT
ENTRANCE TO DRAGON DALE TEMPLE,
MORIOKA, JAPAN

all know Him who said, "Suffer the little children to come unto me."

GILBERT W. SCHROER.

Morioka, Japan.

NANKING UNIVERSITY REOPENS TO 350 STUDENTS

NANKING UNIVERSITY, Nanking, China, which was the center of the attack upon foreigners by certain Nationalist soldiers a few months ago, resulting in the killing of the vice-president, Dr. John E. Williams, has reopened with a complete Chinese staff. Announcement to this effect has been made at the American offices of the university, 150 Fifth Avenue, New York City, by President Arthur J. Bowen, recently arrived from China.

According to Dr. Bowen, the University

is being administered by a committee of seven Chinese, of which Dr. T. S. Kuo, dean of the College of Agriculture and Forestry, is chairman. Three hundred and fifty of the five hundred former students of the school are in attendance, and forty or more of them were graduated with bachelor degrees at the end of June. There is a Chinese faculty of more than one hundred, several having been added to take the place of the missionary-professors now temporarily out of the city. Most of the American faculty are still in

Shanghai awaiting permission from the American consul to return to their posts.

Dr. Bowen states that the College of Agriculture and Forestry, the College of Arts and Sciences, the primary schools, and the Middle School, are all open under the guidance of this Chinese Administrative Committee. The University is maintained by the missionary agencies of the

Presbyterian, Baptist, Methodist Episcopal and Disciples denominations in the United States. The College of Agriculture and Forestry during the past fifteen years has become famed throughout the world for its promotion of tree planting, its development of the cotton and silk industries, and its scientific improvement of many grains and vegetables that can be raised in China.

A UNIQUE MUSICALE

A musicale was held at Wakamatsu Church, in April, 1927, in memory of Eiji Kikuchi, a member of the Church and an earnest, lovable young man, who died a year previous. He was a skillful musician and did much to develop the love of music in Wakamatsu. Hence, instead of the usual memorial service (always held one year after death), a few of Eiji San's best friends (the young men with the violins) were invited to give the musicale. A framed photograph of Eiji holding a guitar may be seen in the cen-

ter of the accompanying picture. He truly seemed a part of that little group of musicians. Eiji's father is standing beside his son's photograph. The Church was well filled for the unique occasion. The picture shows the performers, including the girls' chorus, plus a few missionaries who couldn't help themselves.

W. CARL NUGENT.

Is there not something in music above the intellectual content of the words? Carlyle says, somewhere, that music leads us to the verge of the infinite, and lets us gaze upon it.

—HENRY SLOANE COFFIN.



MEMORIAL MUSICALE HELD IN CHURCH AT WAKAMATSU, JAPAN

PETER FU

By Rev. Edwin A. Beck



PETER FU

A WEE Chinese boy wearing a little blue cotton waist, adorned with quaint cross-stitch design, pounded on the door and called for his Chinese daddy. The wee lad should not have been there, and indeed he knew it! For "dieh" (Chinese for daddy) was busy in the kitchen, preparing bamboo and bean sprouts for Mary's and Bobby's dinner.

Bobby's mother came along about that time, and the little boy shyly scanned her face to see what she was going to do about it. Looking very sober, that lady said, "Now, Peter, you must run along and find your mother, she'll be looking for you." Peter's little face clouded over, but when the lady smiled and took his

hand to lead him down the steps, his face lit up and he began to chatter Chinese.

"Be-deh" (as the Chinese say for Peter) was a dear little boy, and he had always lived in Robert and Mary's house; in fact he had been born there; and many times Mary and Robert had slipped away from mother and Wu Sao-dzi, the faithful old nurse; and when found, they were downstairs playing with the happy, chubby little baby in his funny wooden chair.

When he grew older, his mother took him to Sunday School, and with her, he was a regular attendant at Auntie Lequear's Sunday School class.

When he became still older, he went into a class with other little children, and was taught by one of the Huping College boys. Peter, like the rest of his class, used to get a picture-card with the lesson pictures on it, and he was very proud of it, and took it home for his mother to see.

When Peter's daddy was busy or away from home, Peter was lots of company for his mother. He would sing, or chatter to her. Often mother would say scripture verses and Peter would chant them after her, phrase by phrase. That is the way Peter learned the beautiful story of John 3:16 and other such precious passages.

Peter is still in China, though his foreign friends have had to come home to America.

In another article, we shall tell about Peter's father and mother.

(Continued from Page 361)

When the anti-Christian persecution came down upon us at Huping and it seemed that Christians were to be hounded out, Lo-shan made his definite decision to stick to his task as Evangelist at Huping "to the bitter end,"—these being his own words.

Loveland, Col. EDWIN A. BECK.

"THE OUTLOOK OF MISSIONS is one of my companions."

MRS. SARAH M. SNYDER, Bloomsburg, Pa.

THE HISTORY OF THE ARABIAN MISSION

THROUGH the thoughtful kindness of Dr. William I. Chamberlain, the able and genial Secretary of the Board of Foreign Missions of our sister Reformed Church, the new volume entitled "The History of the Arabian Mission" is in the possession of the Secretary of the Board. This is a book of unusual value, for it depicts, in glowing language, a missionary endeavor begun, at first, by a few heroic souls and carried on by them and others amid great sacrifices, until today its achievements form one of the bright pages of the splendid work of the Reformed Church in America. The two outstanding characters in this unique Mission are Dr. Samuel M. Zwemer and Dr. James Cantine, in whose honor it is proposed in the near future to erect a memorial church at Baghdad. The authors of the volume, Rev. Dr. A. DeWitt Mason and Rev. Fred J. Barny, have devoted much time and labor to its prepa-

ration. There are two main divisions. The first part deals with Arabia, its land and people, its history and civilization, its religion and education, and its early contact with Christianity. The second part treats of the work of the Mission in a most informing manner. The story as told reflects the dauntless courage of men and women who were willing to face "peril, toil, and pain" in order to carry out the motto of the Mission, "Oh, that Ishmæl might live before Thee." This new project from the beginning had earnest friends and warm supporters, and it now forms one of the brightest chapters in the missionary history of our sister Church. There is no reason why the United Mission in Mesopotamia, of which our Church is an integral part, should not in the course of time build up a work equally great and influential, and praiseworthy of those who share in its accomplishment.

BOOK REVIEWS

Protestant Europe: Its Crisis and Outlook. By Adolf Keller and George Stewart. Preface by Charles S. Macfarland. Illustrated. 385 pp. New York: George H. Doran Company. \$3.50.

Here is a volume that grips the mind and heart of the reader from start to finish. It is a vivid and forceful portrayal of the present status of the Protestant Churches in Europe. The authors knew their story and they have told it in a clear, concise, and convincing style. Dr. Keller is a Swiss (Reformed), has long been identified with the religious life in Europe, and is an ardent advocate of Church coöperation. Dr. Stewart is an American (Presbyterian), the author of many books and an authority on the religious conditions in Europe. One feels, as he reads, the composite viewpoints and reactions of these writers, and therein lies the great value of the book. There are two main parts: *Europe's Cultural Maelstrom*, and *The Scope of European Protestant Churches*. Every phase of the political, economic, cultural, and religious conditions is covered, with special reference to the antecedents of the present crisis. A very thorough study is also made of the relation of the Protestant and Catholic Churches, and of the change that is taking place in the theological thinking in recent years. The discussion of the conditions, problems, and prospects of the Protestant Churches in all the countries of Europe is most enlightening and appealing. Much has been written about the present turmoil and instability in Europe, but in these pages the Christians in America will find, for

the first time, a true and soul-stirring review of Protestant Europe. It is "a story of heroism, a story fraught with great deeds and sacrifices, provocative and challenging to American Protestants." The book has a special interest to the ministers and laity of the Reformed Church, and if we prize our faith as we should we will want to see it kept alive at its source—in Europe—the Cradle of Protestantism.

Mary Dobson. (Musician, writer, and missionary.) Published by A. & C. Black, Ltd., London. Illustrated. Price, \$1.50.

The charming and talented daughter of a poet of England is the subject of this volume, written by her intimate friend and co-worker, Emma M. Saunders. It is, indeed, the story of a beautiful woman who possessed character no less beautiful than her face, and whose rare talents of music and pen were entirely consecrated to the work of missions in India. First is given the picture of the home life of culture as a growing girl. Then, the development of musical studies, and the purpose for a useful life, and the unusual success of all undertakings. Through all the pages runs the story of the growth of a sweet woman's character, and a sincere life that is inspiring to the reader.

The pictures are good. The Appendix gives a list of various books of which Miss Dobson was the author, both poetry and prose. There is an index.

Echoes and Memories. By Bramwell Booth. Published by George H. Doran Company, New York. Price, \$2.00 net.

Many persons will be interested in this account of the Salvation Army and its founder. The author writes with sympathy and understanding of the life and characteristics of his great father and the strong personality of his mother. An especially interesting part is the description of his mother's convictions regarding women's mental ability and qualifications, and how the way was won for women officers in the Army. Another outstanding feature of the book is the vivid account of the fight against the vice of London, in which the late W. T. Stead took such an active part. Mention

is made, also, of many ministers and statesmen who defended and upheld the Army in the days when their approval meant much for its survival and success. Finally, there is a portion which tells of invitations to the coronations of King Edward and King George: how Bramwell Booth was selected to represent the Salvation Army on these occasions, and how he had his way about wearing the uniform, on the first occasion. The book has a good Index, which contains the names of many prominent and outstanding folk. A good book for any library.

THE PRESENT CRISIS IN CHINA

(Continued from Page 359)

United States. We have many things we can give China without disturbing the essential processes of her life or her genius. Our industrial people, when they go there and start in, should carry with them (I have no doubt that they will) the highest standards, the standards of 1925 in industrial life, and not those of 1875. Our doctors can do much to soften the life of the people in China, to diminish the suffering and increase the happiness of living. Our engineers can help to increase their productivity. The Chinese is the hardest-working man in the world, and the reward of his labor is very low. It is perfectly easy to increase the amount of production and also the reward. Our engineers can also do much to check the famines and the floods, to tame the Yellow River, to improve the communications. Our missionaries can do the most of all in brightening the spirit of the Chinese people. China has the genius for longevity, and we shall have to exchange experiences, so that both nations may have long life and prosperity."

That the Republic of China is justified in its demands for fair play and a square deal by the Family of Nations no one can deny, unless he is altogether bereft of a sense of justice. We all say that China is a world problem: how long will the world refuse to deal as such with the future of one-fifth of the human

race? Most of the conditions that the Chinese propose for settlement are reasonable and should appeal to the conscience of the Foreign Powers. Let me tell you, as I view the situation, and I quote a Chinese Christian, what the main characteristics are in the gigantic upheaval in China: "A struggle for a stronger and freer national life; a struggle for a fuller and richer content in the life of the masses; a struggle for a more worthy place in the family of nations; and a struggle towards a new cultural expression which will unite the best in our intellectual and spiritual life with the best in the modern scientific civilization." The Chinese Christian leaders, in their desire to maintain faith, courage and wisdom equal to the demands of the hour, assure us: "In this crucial experience through which we are passing, we need the continued co-operation of the older Christian communions of the West and of our missionary co-workers in China." Since the United States has never had an evil eye of greed on getting any land concessions or any other material aggrandizement in that vast country, and since our nation has always been "China's best friend," it would seem a new expression of kindness on our part to act the Good Samaritan now as that great nation lies prostrate on the highway of progress—torn, bleeding and suffering.

(To Be Continued)

"I always enjoy reading THE OUTLOOK OF MISSIONS and heartily wish that more of our people could take it. They do not know what they miss by not taking it."

MISS ELIZA LEFEVER, Lancaster, Pa.

FOR YOUNG PEOPLE

Alliene S. De Chant

AMBASSADORS OF PEACE AND GOOD-WILL

"Think on these things"—PHILIPPIANS 4:8

ONE of the most sacred half-hours in "Missionary Methods" at our Summer Missionary Conferences was devoted to "Our Yellow Brother." And these are the ways in which we American youth of our Reformed Church plan to bring about, *right here in America*, a finer friendship and a greater love for those who have come to us across the Seven Seas. National Nights we plan to have—Fellowship Suppers, International Teas, "Sings," a Christmas Party, Travel Pictures, and talks in costume, by real, live "Yellow Brothers," secured through the Speakers' Bureau of the International Houses on our University campuses. And, best of all (and hardest, alas! for some of us), a willingness—yes, but more than that—a hunger for friendship with comrades of other races—not with a "holier-than-thou" motive, but because we really want so to do—for mutual benefit.

In preparation for that sacred half-hour, I wrote to one of the finest Chinese young men I know and asked him to frankly tell my young people how they best may help to further World Friendship right here in the homeland. And so I want to quote to you what our very own Gwoh Fah T sien, of Huping, resident in America for almost two years—a man very close to the mind and heart of our beloved Dr. Hoy, and one who, in his brief stay here among us, has done much to foster World Friendship—has written from his heart of hearts:

"There are many ways in which the American youth of today can help China, but this is the most vital point at the present moment: to keep alive the traditional friendly attitude which America has so unfailingly maintained toward China . . . and help the American public to understand that China is undergoing, all at once, many phases of regeneration—economic, social, political, and what-not—each of which phases I understand took the Western World several generations to complete.

"As to helping those Chinese youth who study here, I will simply relate three chief mental states that the Chinese students in this country have to fight. . . . The first thing noticeable in a Chinese student in this country, especially when he is a newcomer from China, is his ready attitude to fight against the misconceptions concerning his people and his country. He has read about plenty of such misconceptions and has even seen them written in the facial and behavioristic expressions of many foreigners in China, and is not infrequently reminded of them when in this country—in the movies, in the newspapers, in the speeches of some speakers, in the experiences of himself, and otherwise. A foreigner in this country, he is naturally interested in what is said or written about his country, and nothing cuts deeper in his mind than what is unfavorable and in his mind untrue concerning China. When one of the most influential newspapers in New York—and in the whole country—deliberately substituted for a more or less fair-minded reporter in China another who persistently "reports" and enlarges upon nothing but the dark side of China's conditions, it does not take long to convince a Chinese student that he must take an offensive stand against the evil impressions made by this and other agencies. . . .

"Another thing that not a few Chinese students are troubled with is the so-called inferiority complex. He is fully aware of the fact that his country has been variously characterized as barbaric, uncivilized, semi-civilized, heathen, and, even in the eyes of her friends, as backward in the best sense of the word. In his own experience, he either finds Americans who exalt themselves and their nation in things in which he and his country are—or are supposed to be—poor or lacking, or finds himself treated as an inferior or thinks he is thus treated. Strange to say, even the 'pity' expressed by some well-meaning American friend who extends a

hearty welcome to 'God's country,' meets with indifference or even indignation on the part of the Chinese student. He does not deny that his country is inferior and backward in many respects, and the very fact that he comes to this country is his acknowledgment of such. But he does resent being treated as an inferior where facts do not warrant such treatment. Because of the existence of such injustice somewhere, he becomes sensitive and sometimes over-sensitive. As a result, he sometimes seems either haughty in his attitude or unsocial, refraining as he does from going among groups who he thinks are mistreating him or who he fears will mistreat him.

"The third difficulty of the Chinese student . . . is his disappointment from over-expectation. With some mental state like that of an Irishman who expected to find in America gold, chicken, bread, and what-not falling from the sky for his enjoyment, a Chinese student usually expects to find America excellent almost in everything to the superlative degree, partly from what he has been made to believe before he comes over. From the adverse criticisms upon the curses in which his country abounds, and from other sources, he somehow feels or believes that America is free from such curses. Such, of course, is not the case, and disappointment is his dose before he is actually in America. It is almost a shock to him that some Chinese emigrant gets his physical condition O. K. ed by an American doctor by paying for 'treatment' for the disease he is alleged to have; that some officials of the American ocean liners are partners in bootlegging alcohol for America, etc., etc. Then, when he gets into this country, he finds that not everyone is Christian and that not every Christian is tolerant or free from what may be regarded as superstition. These and other things make him realize that he has somehow been deluded (mostly by himself, of course), and he begins to form such opinions about Americans as what he thinks other people are entertaining toward his own country. Now, all of these states are abnormal states from which some Chinese students sometimes suffer to a greater or lesser extent, and all

of these American youth can help to eliminate or prevent.

"Perhaps you have already observed that Chinese students, as a rule, do not take the initiative to make friends with other people, especially when in this country, where they are ignorant of the etiquette, customs, and the like, and are, therefore, afraid of making mistakes or offending friends innocently. It, therefore, behooves the American youth in certain respects to initiate the Chinese students into their social groups. If they care to do so and help the Chinese students to understand Americans and participate in their social activities, they will not only help to eliminate or prevent such undesirable outcomes as I have been describing but will, at the same time, find that Chinese students are, as a rule, capable of making good friends and have as much humor and sense as they themselves, when once the ice is broken. To the conventional lady who expects the boys to take the initiative in social intercourses, let me suggest that she sometimes waive the convention and introduce herself to the Chinese boy whom she may like to associate with!

"To my mind, *misunderstandings, differences—real or supposed—and the like, are the worst enemies for internationalism and inter-racialism, and nothing dispels such evils more effectively than the cultivation of friendship.* To the American youth of today is presented abundant opportunity for making friends with youth of other nations who come here by the hundreds and who, by virtue of their position, are prone to make friends with them. They need not do it with any missionary spirit, in the sense that they are giving and not receiving, in making friends with foreign students (in fact, they will mostly fail if they maintain such an attitude). On the other hand, they will find it to be mutual. And in the end, they will accomplish the most ambitious work they can hope to accomplish as students—*sending ambassadors of peace and good-will to their respective countries.* Is there anything greater than this for the American youth, who, in performing the function, will benefit by it themselves?"

"Think on these things."

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

FILES THAT SPEAK

I MARVEL at the skill of the scientists who concentrate medicine into tiny capsules, food products into cubes and pellets. Sick people swallow the capsules and become well, hungry folk satisfy their hunger with the cubes and pellets. Wonderful as these effects are they compare unfavorably with the transforming power of Christianity planted into pupils of a Christian Mission School.

We may have seen the transformation in one student or in a dozen students but we are not able to grasp the significance to Japanese life when we are told that 802 women have been graduated from Miyagi College. The following statement by President Faust of facts and figures comes to us as concentrated information. It should cure the prejudiced mind, nourish the ignorant. We are quoting from a statement given to Mrs. Anewalt when she visited Miyagi College, October 20, 1926, and the figures are those of that time.

Miyagi College owns a whole city block of land—about six acres. On this land are a high school recitation hall, a college recitation hall, a dormitory and three dwelling houses. There are two departments in the school: the high school and the college. The high school has a five-year course and the college has four three-year courses—Bible Training, Domestic Science, English and Music.

October 20, 1926, there were 418 students in the entire school. In the high school, 230, and in the college, 188.

There are in the dormitory 59 college students and 33 high school students, a total of 92.

The students now in the school represent the following occupations: Government officials, 65; farmers, 42; business, 68; various companies, 37; teachers, 40; doctors, 18; pastors, 12; industries, 15; the remaining 120 represent a few each of many walks of life.

What the graduates are doing or have been doing: Direct evangelistic work, 124; wives of pastors, 22; teachers, 50; wives of teachers, 24; doctors, 3; wives of doctors, 27; wives of military officials, 18; wives of government officials, 29; died, 53. The rest are either in higher schools or in their homes.

The total expense for a college student, not including books and incidentals, is about 200 Yen (\$100.00).

For the Christianization of the college students, a dormitory is a very urgent necessity. For the holding of union chapel services, large evangelistic meetings for the students and the public, for commencements, literary society anniversaries, concerts and other big meetings a large auditorium is absolutely needed. The Alumnae have gathered over 5000 Yen toward the latter project and they are still vigorously at work. These two buildings would put Miyagi College on a firm basis educationally and religiously. "I am not thinking of enlarging the school so that more students could be accommodated."

IDAHO SKETCHES

The sketch last month picturing conditions and prospects in the lone mission of our denomination in Idaho, concluded the interesting series contributed by Gerhard A. Riedesel, eldest son of Rev. and

Mrs. Charles H. Riedesel.

Having read "Winning the Oregon Country," by John T. Faris and the novel, "We Must March," by Honore Willsie Morrow, we concluded that our

mission must be close to the "Oregon Trail." Mrs. Riedesel has sent information which will interest many persons who have studied the early history of Home Missions in its westward march. She says, "When we first came here, before section lines were defined and fences built, there was a trail near us, going from S. E. to N. W. and we were told it was the Oregon Trail. Several years ago, when Ezra Meeker traveled east in an airplane, supposedly follow-

ing the Oregon Trail, he flew over here. But monuments, etc., define another trail. I have written to our son, Gerhard, who is road construction engineer, and he may be able to give information."

A later letter gives the information that the Oregon Trail follows the Snake River, going through Burley, Twin Falls and joins the Union Pacific Railroad at Gaveling . . . One of the thrilling descriptions in "We Must March" is the encampment on Snake River.

A SHARED RESPONSIBILITY

(To be used with October Program)

"After God had carried us safe to New England
And we had builded our houses,
Provided necessaries for our livelihood,
Rear'd convenient places for God's worship,
And set'led the civil government,
One of the next things we longed for
And looked after was to advance learning
And to perpetuate it to posterity."

The Object of Education: The primary object of education is to train a child in habits and attitudes of mind as will make for his becoming an intelligent and law-abiding citizen—to train the mind and will to do the thing that ought to be done, whether we like it or not. To accomplish this requires the cooperation of the home and the community—requires that they share the responsibility.

Education is never finished. So infinite are the possibilities of the mind that in the mastery of it we must keep in touch with God. In the hills of Palestine there lived One who gave thirty-three years of service to mankind and in this service He taught us how to live in deeds—deeds which spring from our belief in the value of human life. Each age and each country have outstanding contributions. In America, our public school system is, perhaps, the greatest contribution we have made to civilization. It is based upon the faith and belief of the people that the education of the masses is essential under a democratic form of government.—"The education of the youth has been esteemed by wise men in all ages as the foundation of happiness, both of private families and of the commonwealth."

Yet, no part in life is taken more for granted by Americans than the education of the youth of the country. This is due, probably in a large measure, to the fact that the government demands it as a civic duty and it is, therefore, not looked upon as a civic privilege.

The impressionistic age: Every first thing makes a lasting impression upon a child—the first color, the first music, the first flowers—all paint the foreground of life. The inner or outer objects of love and injustice throw a shadow immeasurably far along his after years.

The Mother's Responsibility

So, early in life, children are affected by what they see and hear. These reactions determine the attitude of the child toward life. The main function of parents and interested helpers is to exercise control over the influences which will mold the lives of their children. The child is assuredly entitled to some vital religious experience. And this, be it remembered, he can best get by an unconscious observation of people in his midst. The influence of a truly religious mother can hardly be estimated. A child must arrive at some sort of religious understanding. Happy the child whose mother's religion is one of love!

The Community's Responsibility

Youth must be guided sympathetically by the mature judgment of those who attract and win their confidence. Unhappily, too few parents qualify as competent advisers of their children and equally unfortunate is the unappreciative attitude of many teachers toward their pupils.

We are leading an army of children to

a victory of peace. May ours be the hands to throw them the torch by which to read the text-book of life aright. We break faith not with the dead but with the living if we hold not true to our ideals.

In the realm of education, these ideals must determine the methods for directing and guiding youth into channels of work, play, love, and religion.—*Excerpts from an article by Emma Bertolett Still.*

NOTES

Miss Alma Iske recently had the misfortune to break her left arm. Since returning from China her address is 3718 East Market Street, Indianapolis, Ind.

* * *

Rev. and Mrs. George R. Snyder, of Shenchowfu, are living with Rev. and Mrs. F. L. Fesperman in Yamagata, Japan, until they can return to China. Mrs. Snyder wrote the article "Pigeon Holes."

* * *

Mrs. J. Frank Bucher, of Shenchowfu, China, was the missionary guest of the Woman's Missionary Society at the Wilson College Summer School of Missions. While in America, Mrs. Bucher's home is at Lancaster, Pa.

* * *

The approaching holidays bring the thought of Christmas boxes. We must remember to send no boxes to China.

* * *

Because we agreed with Miss Hinkle, we are passing on her concluding remark, in connection with her report as Literature Secretary to the Executive

Board: "Like the Chicago girl's shoe—it's a big thing and I like to be in it."

* * *

This is canning month from coast to coast, and the work of planting Christian ideals into the hearts of migrant children is being carried on in centers along the Atlantic and Pacific. The experimental stations at Bel Air and Hurlock (Negro), Maryland, are doing the work as in former years. Interest is spreading on the Pacific Coast. In San Joaquin Valley and in Imperial Valley Misses Adele J. Ballard and Sara J. Reed have opened schools and centers among Japanese, Filipino, Mexican, Negro and White American migrants.

Three centers have been opened in Oregon and the employers are giving commendable financial assistance. The Gresham Berry Association is appropriating \$50 per week for the length of the season; the hop growers at Newberg finance two workers and have erected a two-room building for the children; at the Mitoma hop yards, Salem, the growers appropriate \$50 per week for 3 weeks, etc.

PIGEON-HOLES

Grace Walborn Snyder

A POPULAR habit seems to be that of pigeon-holing, indexing and appendixing. People who live in certain countries become indexed nationally and get endowed with certain supposed national characteristics. Immediately, when an individual of the species or a group of the species is met or discussed, the Ordinary Observer locates the properly indexed mental pigeon-hole, and turns at once to his mental appendage for listed characteristics of said species.

Social movements follow the same road. Capitalism, Communism, Bolshevism, Chinese Nationalism are very apt

to lay indefinitely in the pigeon-hole, branded with the emotional reaction Swivel Chair had when he put them there. Religion, religions, churches, preachers and missionaries get treated much the same way. They even treat each other with liberal sprinklings of the same process. General Opinion long ago got these life influences filed, but it is to be gratefully noted that these agencies are getting sub-headed, rated and differentiated.

Thanks to the Force of Publicity and Discussion, there has been much light on old subjects. Just now Missionary Public finds his desk in disorder and in com-

plete need of re-pigeon-holing. There is some danger that Ease-of-Inertia and Force-of-Habit will attempt to direct Missionary Public into re-pigeon-holing instead of re-arranging old plans of missionary activities. Certainly, however, he will tear out some of the old sheets in the descriptive appendix of Methods. It is very possible, too, that he will have to add some new blank sheets under the caption—"To Be Filled in from Later Experiments."

It is to be hoped that Missionary Public as well as General Public gain some helpful personal experience from this recent wind that blew Established Activities in China out of their pigeon-holes. It has been such a strong wind that even the Window of Good Intention hasn't been able to shut it out. With this general wind there are sharp gusts of

Criticism and breezes of Suggestion that keep missionary plans constantly blown about. Missionary Public shouldn't get panicky, during this time that his house is shaking from China's storm of revolution. There has been a very bad hurricane which demands sober consideration of the Cause for this Effect. If Missionary Public has sociological as well as religious information about the Great Society he will know that the Job is going to be done by some one, sometime. But He will also conjecture that the Great Society may be a State in which the various members may tolerantly differ, having enough in common to respect the pattern and possibilities of each other. May the confusion of a disordered system develop a desire to re-examine and re-plan instead of causing discouragement.

TEMPERANCE DEPARTMENT

Mrs. C. C. Bost, Secretary

We are glad to announce that a Temperance Packet has been prepared for the local Secretary of Temperance. It contains splendid material for readings and for temperance items. Price 25c. Order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., or from the Woman's Missionary Society, 2969, West 25th Street, Cleveland, Ohio.

We urge the appointment of a Secretary of Temperance in those societies that have none. Our Synodical and Classical Secretaries are doing their part to make this department effective. Will not the local societies co-operate in this most important work? Let the "Temperance Tests," to be sent in by the local secretaries April 1st, 1928, show a Secretary of Temperance in every society.

MONTHLY QUIZ

- 1.—*Why do Mexicans welcome Miss Sara J. Reed?*
- 2.—*Who has written the prayer for September in the Prayer Calendar?*
- 3.—*How much ground in Sendai is owned by Miyagi College?*
- 4.—*Where are raw vegetables preferred to cooked ones?*
- 5.—*Give the total number of graduates from Miyagi College.*
- 6.—*How many Life Members were added during the past year? How is the interest of the Perpetual Fund used? How many Life members from your synod?*
- 7.—*Where are no Christmas boxes to be sent?*
- 8.—*What strange caption does Mrs. Snyder use for her article? What does it mean to you (two sentences)?*
- 9.—*How many Indian students met the requirements of the Wisconsin State Reading Circle Board?*
- 10.—*What is the challenge of "Pigeon Holes"?*

GOOD NEWS FROM BETHEL COMMUNITY CENTER

Dear Friends:

Bethel Reformed Community Center, 1914 South Sixth Street, Philadelphia, Pa., is located in the heart of a large Jewish and foreign community. There are about three hundred thousand Jews in Philadelphia. More than one-third of this number live in South Philadelphia. Many families are comfortably situated and own nice homes. Many are prosperous in business, but large numbers are extremely poor and needy. However, the greatest need of rich and poor alike is peace (Heb. Shalom), the peace that passes understanding. Jehovah-Shalom (the Lord our Peace) alone can supply that need.

It is our privilege to represent Him to these people and witness for Him Who said, "Go." The Jews come to us from all parts of the world. Their children attend our public schools. The men mingle with us in business. They enter our social circles. But they do not know Him of Whom Moses and the prophets wrote. When reading their Hebrew Scriptures they avoid pronouncing the name Jehovah, because it is considered too sacred and holy. They substitute the name "Adonai" (Master). They do not know that Jehovah of the Old Testament is Jesus Christ, who fulfills every need of mankind. He is the Way, the Truth and Life.

In business the Jews write 1927 A. D., but deny the power of that Name. They profane His name but do not know Him, Whom to know is life eternal. It is a sad blot on our American civilization that the Jews do not profane the name of Jesus Christ in other countries. Why do they take His name in vain here? A short while ago a young Jew who spent several years in the employ of our Government, misused the name of Jesus Christ. When I asked, "Do you know Him?" he said, "I don't want to know Him. He betrayed the Jews." It was my privilege to prove to him from the Scriptures that Jesus Christ is the true Messiah, who came first in humiliation, but will come again to reign in righteousness on the throne of David. As he list-

ened, he changed from a blasphemer to an inquirer. After a long conversation concerning God's plan and purpose for Israel, he willingly received some tracts and promised to read them. But far more pathetic than his own ignorance was his statement that no one in his community knows that Jesus is the true Messiah. And even more tragic is the fact that the Church of Christ cares so little about these for whom Christ died. "For the Gospel of Christ is the power of God unto salvation to every one who believeth, to the Jew first and also the Gentile."

The entire southeast section of this great city with an area of about six square miles has only a few churches and missions to testify to the saving grace of our Lord and Saviour Jesus Christ.

Many years ago this was a Gentile community. Then gradually the population became Jewish. During the past few years many Jews have been moving



BETHEL COMMUNITY CENTER

to other sections of our city. Their places are being occupied by Italians, negroes and other nationalities. As we make a house-to-house canvass we find various nationalities, colors and religions living side by side. The children attend the same public schools. They play together in the streets, homes and playgrounds. The boys gamble together on the street corners.

What will the Church do for this rising generation? The moral and religious ignorance, lawlessness and Godlessness of this mixed population is indescribable. There are scores of Hebrew schools and synagogues in this community. But very few attend them, except on special holidays when it is necessary to rent extra halls and theatres to accommodate the crowds. But even then they only draw nigh to God with their lips while their hearts are far from Him. Very few know the meaning of fast or feast days. Truly they are as sheep without a shepherd.

The majority of Protestants who still live here are without a testimony for Christ. Both the Roman and Greek Catholics are indifferent to their religions, specially among the younger element.

A Jewess who is interested in the Americanization of foreign women recently visited us. Her brief call was prolonged nearly two hours as we talked about our mutual problems. She said that children are attracted to Christian places of worship because Christianity (Protestant) is more attractive than other religions.

We rejoice that in a small measure the light of the Gospel is shining forth from this place. But it is a singular thing that the Jews and Catholics try to prevent both children and adults from coming here. Many come in spite of persecutions, threats and beatings. Two Catholic "Sisters" recently told the parents of one of our Italian boys that if he continues to attend our meetings they will have him placed in the house of correction. But he still comes!

We are glad to report that the attendance of our Jewish boys, girls and adults is encouraging. A Hebrew Christian who travels around a great deal encouraged us

recently by saying that he never saw a finer group of young people than we have here. He was especially impressed with our Hebrew Christian young men as they studied the Bible together on Sunday afternoon in Sunday School.

Our main objective is to preach the Gospel to the Jews. But other nationalities and a number of colored people also wish to attend our meetings. They have no other place of worship in this community. Shall we preach the Gospel to them as Philip did to the Ethiopian eunuch or shall we turn them away? We have been enjoying the privilege of having the various nationalities, creeds and colors worshipping together. This has been an unsolicited experiment. Our group of Jewish people is larger than is usually found in the average mission to the Jews. As a rule even Hebrew Christians find it hard to worship in large groups. They are rather clannish. But by having the different nationalities we feel that we are developing leadership among our Hebrew Christians which we could not do otherwise.

There are eighteen regular meetings and classes conducted in the Center each week. Four of these are Sunday services and the remainder are weekday activities. In addition to these meetings in the Center there are many daily interviews with those who want personal attention and other meetings outside to which we take groups from time to time.

Then it is our privilege to visit in some of the Jewish homes and witness for the Lord. Another opportunity that we cherish is the work among men in their places of business. They will not come to the Center, but show great interest when spoken to personally.

Naturally the question arises in the minds of those who work and pray to maintain the Center—does it pay? While few converts are reported, it is encouraging to see the real change that comes to those under the care of the Center. We hesitate to report converts, for, after all, "man looks on the outward appearance while God looks on the heart." We feel that it would be wrong to report a conversion before there is a real change of heart. In most cases the fact that they

have courage to come to the Center is an indication that they are in sympathy with what we teach. I am speaking about the Jews more especially. When a Hebrew Christian is baptized and becomes a member of a church he is disowned by his family. This shows how difficult it is for young people under age to become members of our churches. There is a time to sow and a time to reap. If we sow in faith and water by prayer we will surely reap if we faint not.

A great deal of stress has been laid upon our outing work this year. We feel that the personal touch with our boys and girls as we take them on outings is a splendid means of moulding their lives which could not otherwise be accomplished. The large Peerless touring car,

which carries heavy loads of boys and girls and supplies, has been a great asset to the work. From the car we sing and preach the Gospel to the crowds who gather around us in our open air meetings. Our outings are all taken by auto. The drive through beautiful Valley Forge, or along the Lincoln Highway is always appreciated by our boys and girls.

Time and space will not permit a longer description of this peculiar work among God's peculiar people. We ask that prayer constantly be offered, that we may have strength and grace to magnify our Lord and Master among these people for whom Christ died.

Yours in His service,

E. S. KLEINGINNA.

SNATCHES FROM LIFE AT THE INDIAN SCHOOL

The mouth of the little Indian child waters as he looks at the tasty raw vegetable. He doesn't like it when cooked, except when mixed with mashed potatoes! How good it looks to him just as it comes from the garden! This is what he thinks as he assists Mr. Wagenknecht prepare it for the table.

* * *

Each Saturday afternoon groups of children from the school are taken "down town." This means into the town of Neillsville. The change from the campus to the town, with its store windows and places of amusement, is a real treat. One of the teachers tells the following incident: A little girl, Ann Pettibone, passed between two women on the street, and said, "Please pardon me." One of the women said, "Who was that child?" The other answered, "That was an Indian child." "Surely not; she said, 'please pardon me'."

The same teacher tells how another little girl came to her seemingly broken-hearted because she had seen a white lady fill her pockets with candy without paying for it.

* * *

The past year twenty-two students were enrolled in grades five, six, and seven, with one pupil in grade eight. Twenty-one of these in their supplementary reading met the requirements of the Wisconsin State Reading Circle Board. Miss Cilla Kippenhan, teacher of these upper grades, says, "the introduction of outside reading has made teaching easier and more effective."

* * *

Last Christmas time the picture of "The Sistine Madonna" was the topic for class study. A few mornings later the teacher found on her desk other pictures by Raphaël clipped from *The Literary Digest*.

THE PRAYER CALENDAR

Have you ever visited Bethel Reformed Community Center? No? Well the very next time you come to Philadelphia be sure to visit this veritable beehive of activities at 1914 S. Sixth Street.

On the September page of the Calendar you will see a picture of the Center and you will be interested to know that

the prayer for this month was written by Rev. E. S. Kleinginna, Superintendent. Mr. Kleinginna began his work here October 1, 1925, and immediately his personality and earnest efforts began to make themselves felt upon the community. The work received a new impetus and has continued to go forward.

DEPARTMENT OF LIFE MEMBERSHIP AND MEMBERS IN
MEMORIAM

Mrs. J. W. Fillman, Secretary

SOMEONE has said, "The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop to their fullest extent the capacities of every kind with which the God who made us has endowed us," and Carlyle says, "Love is ever the beginning of knowledge"; therefore, the Woman's Missionary Society could not do otherwise, if true to its aim and purpose, but to promote missionary education, in our own country as well as in China, Japan, and Mesopotamia.

To do this, literature must be published and distributed, deaconesses and missionaries must be trained to carry on this work of love in teaching those less fortunate; also, missionaries during their furloughs are oftentimes obliged to take up some special training that they may do their work according to the latest and best methods when they return to their various spheres of labor.

The Woman's Missionary Society finds the means for financing this splendid work, in the interest derived from the Perpetual Fund created by the fees of the Life and In Memoriam members of the General Society.

What a wonderful opportunity for service the members of the Local Societies and Guilds have in helping to enlarge the work by securing more members for the Department of Life Members and Members in Memoriam of the General Society. Surely, it is not asking the impossible to expect one new member from each of the local organizations during this year.

The playlet, "Witnessing Widely," and the Leaflets, "As Long As the World Shall Stand" and "The Most Wonderful Society," should be used in promoting the work of this Department.

The following members have been enrolled during the first year of the Triennium 1926-1929:

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Literature Chat

CARRIE M. KERSCHNER

WHILE we do not like to begin the work in September with an apology, it is necessary to call attention to an error on the printed List of Contents of the W. M. S. Packet. The items "For Information" should be listed under the month of September. "An Open Letter, National Committee, and Plays and Pageants" are for Information only. "Chasing Butterflies" and "A Mission Band Plea" link up with the regular program.

REMINDERS. Lack of space prevents a recital of the why and wherefore of this part of the "Chat." Possibly it will prove self-explanatory.

Reminder I. Purchase the following for your September meeting: Song, "The World Children for Jesus," which is to be rendered by children from the Primary Department, 3c each, 2 for 5c, 25c per dozen. Be sure to learn to sing "The Peace Benediction," 1c each, 10c per dozen, 50c per 100. Each program of the year is to be closed with this Benediction. *Invitations for W. M. S.*, sample in packet, sell for 1c each, 40c per 50, 75c per 100. Use these often. *Program Outlines* are priced at 2c each, 15c per dozen, \$1.00 per 100. Assign the leaflets; fact material to be told, not read. Read Chapter IV, "The Adventure of the Church," and Chapter I, "New Paths for Old Purposes."

Reminder II. For October meeting. For the "Research" assignment go to any public library for data or write to your State University for information regarding courses they may offer on Home Economics or Mothercraft. For the Poem on Home use "The Kingdom of Love," by Ella Wheeler Wilcox, found in her collection of poems gotten from a library. The song "Home, Sweet Home" may be substituted. Send for enough copies of "Wish Bones" to distribute to the boys and girls of the Junior Department of the Church School, 15c for 50, 20c per 100.

Reminder III will appear in the Sep-

tember OUTLOOK. Chairman of Program Committee should clip these and paste all Reminders in her note book.

Interesting books are reaching Headquarters daily. For Junior leaders who would like a course in Negro Achievement comes "The Upward Climb," in cloth only at 75c. It is biographical in content and includes worship services, programs, suggestions for inter-racial cooperation, hand work, and dramatization. For Primary children comes a course on Japan entitled "Kin Chan and The Crab," cloth only 75c. Many stories about Japan, dramatizations, how to plan worship periods, and twenty-seven pages of items "From a Teacher's Notebook." The suggestions for the Wall Frieze and the Sand Table Doll are delightful. "Hero Tales from Mission Lands," by W. P. Nairne and Arthur P. Shepherd, is a book of stories, historically true, which will enlist on behalf of missionary work the love of adventure and the hero worship which burn in the heart of any boy or girl. Twenty-two stories for \$1.00.

Nine Home Mission Stories in pamphlet form are also available for teachers to tell Primary children. 25c.

Every Guild girl should read "Stewardship in the Life of Youth," 50c. It is also the W. M. S. reading book on this subject.

Thank-Offering Secretaries will welcome the new T. O. Book Mark. Attractive in its coat of red and beautiful in sentiment, it will appeal to all the women and girls. Use it also for publicity purposes among the women who have no boxes. We hope all women and girls will use them. Free for postage, 3c will bring 25 to you!

Societies in the area of the Eastern depository order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia Pa. Societies in the area of the Western depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

The wild birds hush their wild bird songs,
The leaves in stirring breathless throngs
Brush back the day-dreams from their eyes,
And turn their faces to the skies.

—BARBARA YOUNG.

WORSHIP PERIOD

(October Meeting)

"H"

"Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." John 15:8.

Call to Worship: Honor thy father and thy mother.

Response: That thy days may be long in the land which thy God hath given thee.

Hymn: "I Need Thee Every Hour."

Meditation: The theme for the study tonight is "The Christian Home."* Home is the sweetest word in the English vocabulary. The family was instituted by God at the time of the Creation. It is the unit of civilization. It is the training school which, if it be the right kind, will not only give us a better America but a better world. To do good we must be good. In the family, character is molded for good or evil. Someone has said, "The family determines the character of community life. To lift a nation the home must be raised to its highest terms." May we then dedicate ourselves anew to the creation of stable Christian families in which the lives shall count for the "Commonwealth of God."

Prayer for the Home:

"Home is where affection dwells,
Filled with shrines the heart has builded.
Home is where there's one to love,
Home is where there's one to love us."

*For background read the article "What is a Home?" International Journal of Religious Education, May, 1927.

(Continued from Page 342)

that it is true that China has really turned away from Christianity. Much that is happening today, much to which our main attention is being given in the Chinese situation, must be regarded as of a temporary character. The fact remains that Christ has something to give to China which no other can give; that if He is seen without the drawbacks and misunderstandings with which we of the West have so often clothed Him, He must make His own irresistible appeal to many in this land.

Girls' Missionary Guild

MISS HELEN TRESCHER, Secretary

NO efforts are being spared to make "New Paths for Old Purposes" effective in opening windows of thought for members of the G. M. G. In addition to the helps and suggestions in the G. M. G. Packet, there will be published, in this column, material for each chapter, prepared by Margarete Strack Fischer—dialogues, monologues, etc.

For Chapter I, Mrs. Fischer has written a playlet, having the same characters as "That Poky G. M. G." "THE PROGRAM COMMITTEE PRESENTS" is suggested for use with the October program, preferably before the study of the chapter. If it is not possible to have the parts memorized, let the characters be familiar with the conversation so that they may read intelligently.

A large arm or rocking chair with pillows may be substituted for the wheel chair.

"THE PROGRAM COMMITTEE PRESENTS CHAPTER I"

CHAPTER I

Characters—Marion Slater, Chairman (in a wheel chair); Evelyn and Lucy, Committee Members.

Scene—*The living room of Marion's home. There is a table, on which are books and flowers, and several chairs. At the beginning Marion is seated in her wheel chair near the table. She is reading "New Paths For Old Purposes."*

A knock is heard.

Marion—"Come in."

Evelyn and Lucy enter. The girls greet each other familiarly and the two committee members sit down near Marion and the table. Each has a copy of the book and a pencil.

Evelyn—"Well, what's on your mind this evening, Marion?"

Marion—"The First Chapter. What will we do about it?"

Lucy—"Oh, I had hoped that you had it already worked out!"

Marion—"What's the use of making life too easy for you too? Besides, we need variety, and several minds ought to provide more of that than just one alone. But don't you think we should begin this meeting with silent prayer?"

The girls bow their heads, while some-one plays a bit of soft music. As the music ends, Marion prays:

"Father, let Thy spirit be with us this evening, that we may know how to do this, Thy work. In Jesus' name, Amen."

Evelyn—"I read the chapter last night, and I think it will be hard to get the girls interested. It seems to me they would rather hear about the work of missionaries, concretely, or about the lives of girls in other countries, or even in other parts of our own country."

Marion—"But we have heard about that sort of thing every year since we took up this work. Besides, even in this book there is some of that in later chapters."

Lucy—"It is going to be hard."

Marion—"Oh, but ought not the girls be more interested in something entirely different, in a new kind of mission field?"

Lucy—"What is the new mission field?"

Marion—"It is the field of human relationships, relations between neighbors, industrial relations, international relations, race relations."

Lucy—"I see; the new field is not geographical at all. It is a part of the lives of all of us and a part of the life of all nations."

Marion—"Exactly; and, surely, every modern girl, every girl that thinks at all, ought to be interested in it."

Evelyn—"But *ought* to be interested isn't *am!*"

All laugh.

Lucy—"Evelyn is the best pupil in our Junior English class. That is the reason she speaks so grammatically. She is going to write a novel some day."

Evelyn (*just faintly embarrassed*)—"Oh, but it is enough to make anyone forget good English! Girls are too selfish, and often too lazy as well, to think of such things or care about them."

Marion—"That is probably true. But

some of the girls are personally touched by this. You girls go to school. How about Emma and Mildred? They work in a factory. Don't you think they care about wages and hours and working conditions for other workers as well as themselves?"

Evelyn—"Scored again, Marion! How is it you manage to think of all these things?"

Marion—"I have more time than you, and Mother is such a help!

Evelyn—"Your mother is a wonderful woman. Maybe most of our mothers would be if we listened to them. But, as to time, you are taking much the same work at home here that many of us take in school, and you lost nearly a year besides, with your accident."

Lucy—"It just goes to show what we all could do."

Marion—"Of course, you can. Besides, you have to remember I can't go out."

Lucy—"But why are we to take up this work just now?"

Evelyn—"That is easy, of course. The world is so small today that we all live in each other's back yards. We know too much about each other. The people over in India and China can't be converted to Christianity if they keep seeing how we live ourselves."

Marion—"They have newspapers in the East. More of the people are learning to read. Our motion pictures are being sent over there all the time. Why, the world has become a regular whispering gallery."

Lucy—"My, but I hate to think that the people in those countries hear about all our murders and divorces."

Evelyn—"But they do! And they hear about every lynching and every strike, also."

Marion—"And they see that we actually seem to consider prize fights more important than big church conventions."

Evelyn—"Our immigration law, directed so definitely against Orientals, and especially Japanese, doesn't sound as if we believe in universal brotherhood."

Lucy—"And I guess the great war did not seem as if we had even tried to put 'Peace on Earth' into practice."

Marion—"We haven't, have we? [A

slight pause.] Girls, that is the real trouble, it seems to me. We have never tried, really, to apply the principles of Christianity except in our individual lives. As nations, and as a race, we are just about as unchristian as the East."

Lucy—"We'll have to become really Christian nations, here and in Europe, before we try to go on with the work in the Orient."

Marion—"Hardly. We will all have to go on together. Christianity in the East and West will have to conquer these new frontiers hand in hand. We will have to find new methods to do it, but if we are willing to work together, we will find them."

Evelyn—"But, while we are doing it,

we must not forget to keep on conquering old fields and using old methods, such as evangelism and education."

Lucy—"It seems to be a very great task. We will need all the strength and power of God to do it."

Slight pause.

Evelyn—"Well, we've talked over the chapter, but I don't see that we have made plans for the meeting when we shall study it."

Marion—"We'll do that in the dining-room. Mother made some sandwiches for us this afternoon and now I smell the cocoa. Let's get out there and do justice to it. Come on."

Marion exits in her wheel chair. The others follow.

FROM A FORD "AT THE SIDE OF THE ROAD"

[Glimpses under tent flaps in Imperial Valley Migrant Camps as Miss Sara J. Reed travels from group to group]

"In one camp I found a tent where three men were living. I asked about their families. They said they had none. Two of the men said they could read Spanish so I told them these ladies (from a nearby Quaker Church) had brought them good news and they could read it for themselves. They looked doubtfully at the tracts and gospels and I said, 'Perhaps you are Catholics and have not read the Word of God.' They said, 'Yes, we are Catholics.' 'Well,' I said, 'if you are Catholics you would like to read the story of the Virgin.' So I gave them the story of Luke and showed them where to read about the Virgin. . . . The two who could read brought out post card pictures of the Child Jesus in the arms of St. Joseph. You know perhaps the queer little post cards the Catholics buy and have the priests bless and then carry about on their person. These men wanted to know if the religion in the books I had given them was about the Child Jesus, this very same one that was on the picture.

Then the poor old man who could not read came over to show me what he carried as his chief treasure. It was a picture of a crucifix on a post card. He said, 'Have you a book that tells about this, too?' 'Yes,' I said. . . . The pic-

ture, crude as it was, told him more than the written word. So I, like Philip, opened unto him the Word. Two bright-eyed children from another camp came up and listened eagerly while I read the story of the Cross to the old man in his own tongue.

How his face shone as the words painted for him the greatest picture of all time!

I shall never forget the pathos and beauty of the incident. The old man whose only aid to religious thought was a crude picture of a crucifix whose story he dimly conceived through hazy traditions. . . . Putting the picture between the leaves of the gospel to mark the story. I left him to pass on to another camp.

The next group were women who listened to us under a tree by the ditch bank. The little tots ragged and dirty, the women, unkempt, but ready to hear, gathered around us to listen and learn.

How they thanked us! "In Mexico we had religion," they said. "Here we have nothing."

Camp after camp was visited and as soon as I greeted the Mexicans in Spanish, their hearts and doors were open to us. Dear, simple, hospitable folk, Mexicans are so approachable if one can just speak their tongue."

The Mission Band

LUCY WELTY, *Secretary*

A LETTER TO THE WOMAN'S MISSIONARY SOCIETY AND THE GIRLS' MISSIONARY GUILD

IN the February number of *THE OUTLOOK OF MISSIONS* a few vital statistics were published in regard to the Mission Band work. The significance of these facts stands out like a red signal to all thoughtful readers. The spirit of the Master finds lodgment and response nowhere quicker than in the hearts of the children. A vision of the Church of the future is incomplete without the host of energetic children of our land in the ranks. Unlike the adult organizations they cannot manage for themselves but must depend on grown-up folks for leadership and guidance. Is it not a leading duty of the W. M. S. and G. M. G. to enlist these children? A far-seeing society will realize the value of this enlistment to its own organization, for without it the society is very insecure. There is no other organization which gives training such as the Mission Band gives. The live Band will be enthusiastic and alert to promote the cause of Christ, but they must have leaders. This letter is a plea to the W. M. S. and G. M. G. to co-operate in organizing and extending this work in their congregation. Three times did Simon Peter tell the Master that he loved Him; and three times did the Master command "Feed my lambs." Will it not be a decided step forward and upward when the adult societies unite their efforts in securing the necessary leaders, providing them with adequate equipment, rendering assistance willingly and prayerfully, and encouraging them at all times?

One leader was given strength to proceed because her W. M. S. remembered her and her work in their prayers at each meeting.

Another was made happy when a heretofore indifferent member whispered to her after church, "When you want a birthday cake, count on me." Oh to count on all members like this one!

A lone and very much discouraged leader actually threw her arms around an old lady and shed a few tears when that kind friend slipped a hard earned fifty cents into her hand and said, "It isn't much, but you work so hard and I want to help."

A large and active W. M. S., when the Mission Band problem was put to them, confessed that "they had a Band but they didn't know much about it." When they once understood its value and necessity they, with their usual spirit, acted promptly and effectively. Today that Band, though very young, is running weekly even in vacation times, and very happily. The same spirit in all adult societies would work marvels in leaders and consequently in Bands. Then our organizations would feel secure and the members happy in the satisfaction of work well done, and then the hosts in darkness will see the light and rise up and call us blessed.

The two greatest difficulties in furthering this work are leaders and financial support. It has been suggested that where there is a Girls' Guild, that they be responsible for the leadership and the W. M. S. help to finance the Band. This would keep both organizations in touch with the work and only the personal touch will keep up unwavering interest.

In the Packets for the G. M. G. and W. M. S. you will find a leaflet on this work. Will you read and discuss these leaflets at the earliest possible meeting and take definite action? Secretaries of Mission Bands in both societies should keep in constant touch with the leaders and their needs.

We feel that when our women and girls fully appreciate the value of promoting the children's work and strengthening this weakest link in our missionary chain, that they will look upon the Mission Band work as an invaluable asset, notwithstanding the right of the children to have definite training in Missions.

The outlook in children's work calls for immediate action and only when we "feed His lambs" can we truthfully say to the Master, "Thou knowest that I love Thee."

"The Martyr of Huping"

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Your method of grouping your facts into short and pithy chapters I know would be greatly appreciated by busy readers.

I hope that the book may have the wide circulation among your people that it deserves.

With kindest personal regards, I am

Yours very sincerely,

W. B. ANDERSON,

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